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Ennius
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Collected Fragments of

ENNIUS

(c. 239–c. 169 BC)



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The Delphi Classics Catalogue



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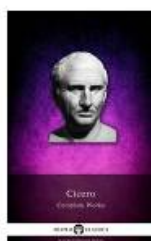
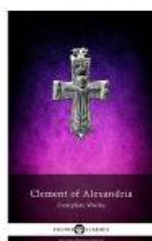
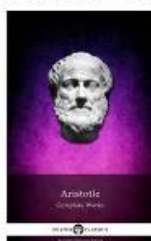
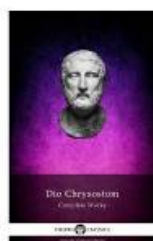
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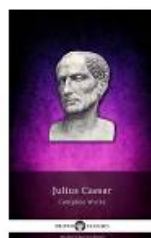
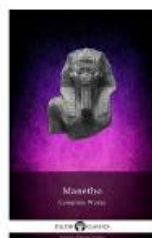
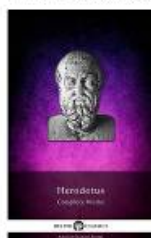
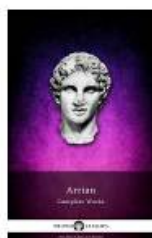
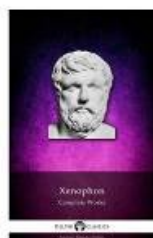
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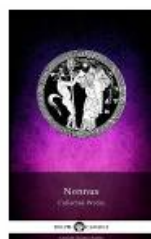
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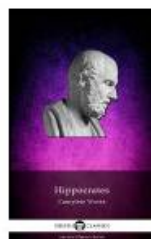
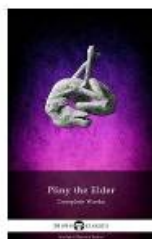
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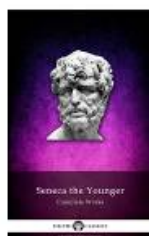
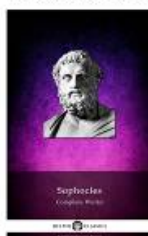
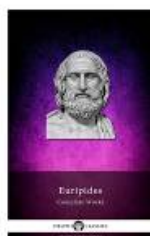
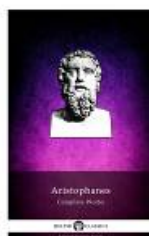
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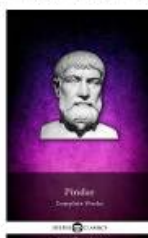
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Collected Fragments of
QUINTUS ENNIUS



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The Translations



Archaeological remains at Rudiae — Quintus Ennius was born at Rudiae, formerly a small town located near modern Lecce in the heel of Italy, ancient Calabria.



The amphitheatre at Rudiae

THE COLLECTED FRAGMENTS



Translated by E. H. Warmington for the Loeb Classical Library

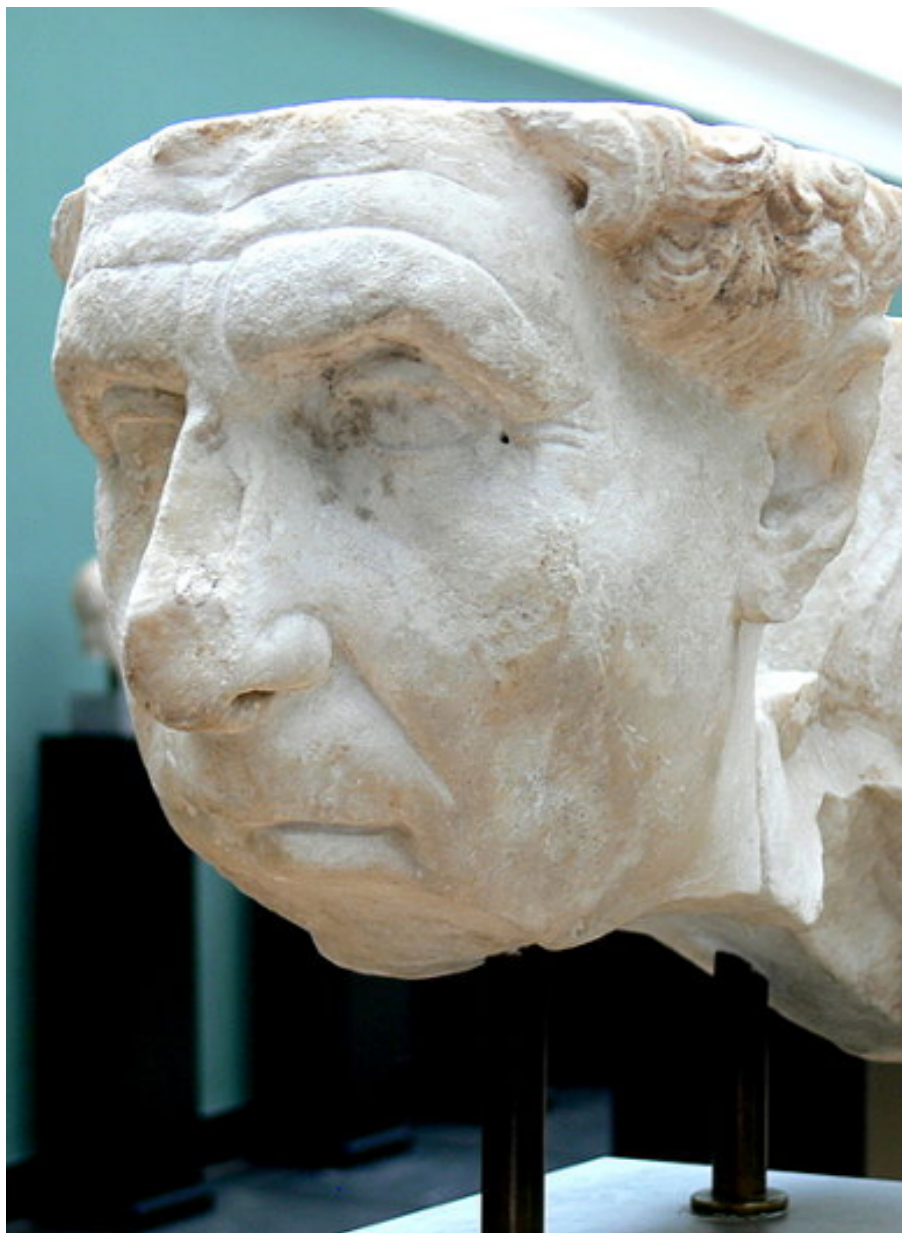
Widely regarded as the father of Roman literature, Quintus Ennius (239–169 BC) was instrumental in creating a new Roman literary identity, his works going on to inspire major developments in Roman religion, social organisation and popular culture. In 204 BC he was brought to Rome in the entourage of Cato and he took up residence on the Aventine Hill, where he soon found work. Fluent in his native Oscan as well as Greek and Latin, Ennius became one of the first teachers to introduce Greek learning to the Roman upper classes through public readings of important Greek texts.

Though largely overshadowed today by Virgil's later epic *The Aeneid*, Ennius was revered by his contemporaries for producing the first true Latin epic poem. Composed in fifteen books, later expanded to eighteen, *The Annals* covered Roman history from the fall of Troy in 1184 BC down to the censorship of Cato the Elder in 184 BC. It was the first Latin poem to adopt the dactylic hexameter metre used in Greek epic and didactic poetry, leading it to become the standard metre for these genres in Latin poetry. The epic also became a school text for Roman schoolchildren, eventually supplanted by *The Aeneid*.

The Annals gave Roman epic its canonical shape and pioneered many of its most characteristic features, inspiring the later works of Virgil, Ovid and Statius. Though only 600 lines survive today, Ennius is recognised for domesticating Greek epic and drama, elevating Roman literature to the same sphere as his Greek models. Ennius also pursued a wide range of literary endeavours and was successful in almost all of his literary forms. His tragedies were long regarded as classics of the genre, while other major texts included philosophical works in prose and verse, epigrams, didactic poems, dramas on Roman themes and occasional poetry that later influenced the development of satire by Horace and Juvenal.

Ennius' works only survive in fragments, recorded by later writers and painstakingly collected over the centuries by classical scholars, who have

conjectured and agonised over the positioning and understanding of the precious remnants of Rome's first epic poet. In spite of their fragmentary form, the preserved texts afford us a rare understanding of the importance of Ennius' work and its immeasurable impact on the history of Latin literature.



Double herm featuring a portrait believed by some to be of Ennius, Ny Carlsberg Glyptotek

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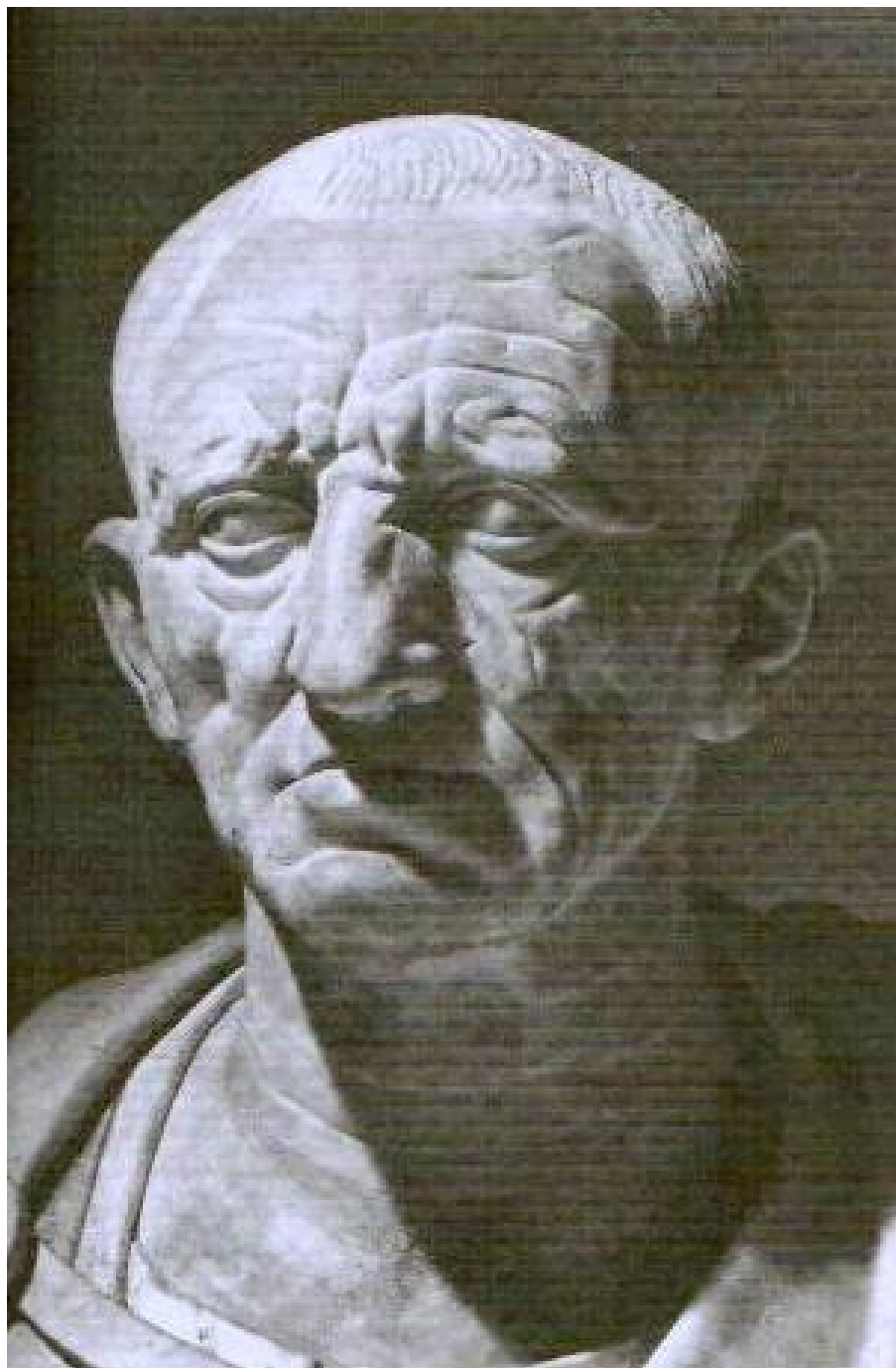
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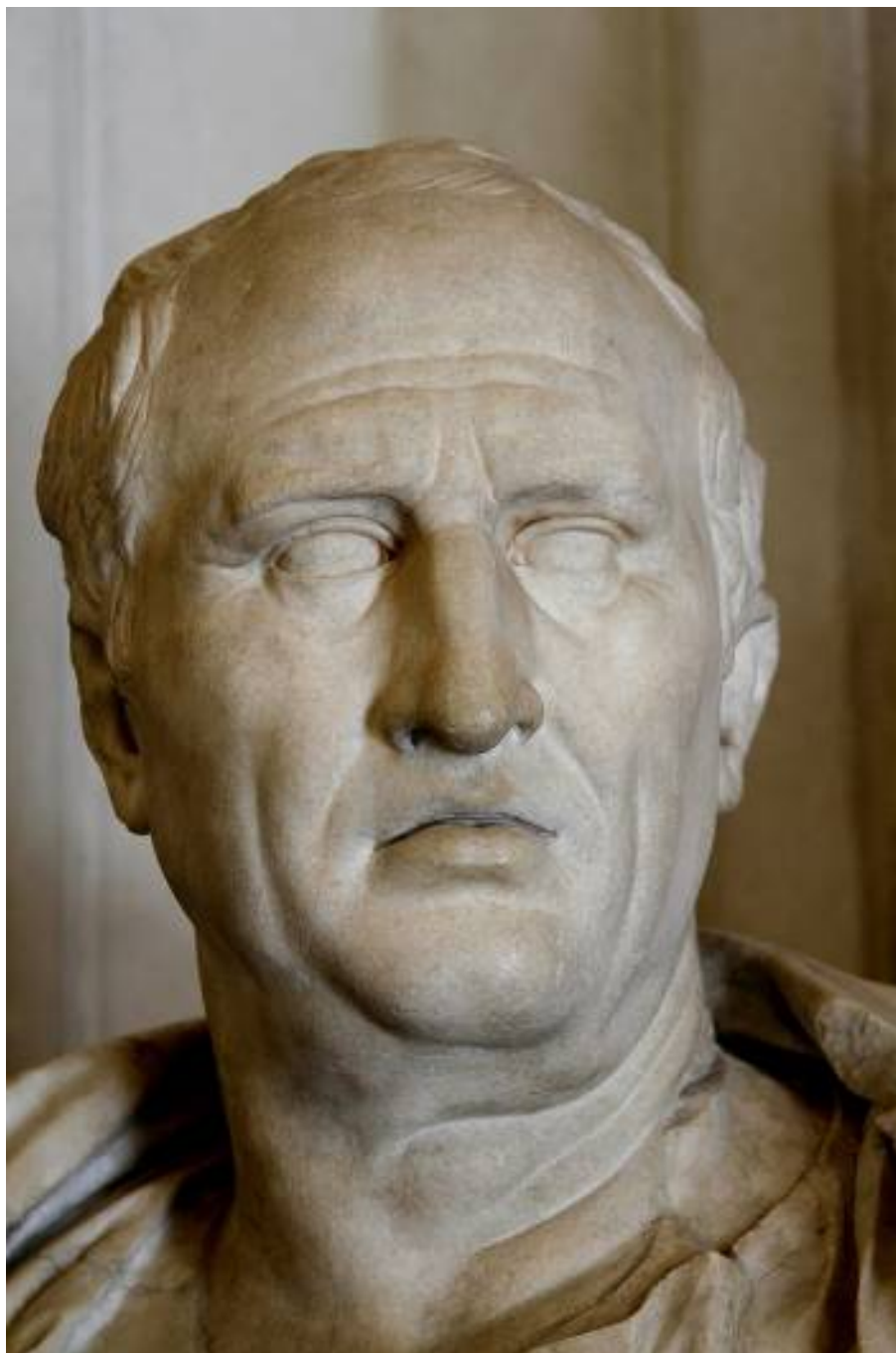
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Various Fragments

Spurious Fragments



The Patrician Torlonia bust thought to be of Cato the Elder



A first-century AD bust of the orator Cicero in the Capitoline Museums, Rome — Cicero highly regarded Ennius' works and is one of the key authors to have preserved many of his famous quotations.

The Annals

**Book I. Prelude. From the Sack of Troy to the Death of
Romulus**

The first line; invocation of the Muses:

Varro: In Ennius there is... —

Muses, who with your feet beat mighty Olympus; by Olympus the Greeks mean the sky.

Exhortation to readers:

Probus: As for the neuter gender the syllable is short.... Ennius in the first book —

for my subject and my poem shall have renown among the peoples of Italy.

Homer, seen by Ennius on Mount Helicon in a dream, was the source of inspiration:

Fronto: Homer's instructress was Calliope; Ennius' instructors were Homer and Sleep.

Marcus Aurelius to Fronto: And now I pass to our poet Ennius, who you say began to write after sleeping and dreaming. But surely if he had not been roused out of his sleep he would never have told the tale of his dream.

Fronto writes to Marcus Aurelius: If ever, —

Fettered in soft calm sleep

as the poet says, I see you in dreams, there is no time when I do not embrace you and fondly kiss you... this is one proof of my love, which I take from the Annals, a poetic and dreamy one indeed.

Homer appears:

Cicero: When Ennius had dreamed, this is what he told of it —
Homer the poet appeared at my side.

Opening of Homer's speech:

Cicero: Unless indeed we choose to believe that Ennius, merely because he dreamed it, did not hear the whole of that famous speech —

‘O loving kindness of thy heart....

as well as he would have heard it if he had been awake.

Homer explains to Ennius some principles of life:

Varro These two, sky and earth, correspond with life and body. The wet and cold masses form the earth, whether we assume that —

<In somnis mihi> visus Colonna, Merula coll. Aen. II, 270, fortasse recte.

‘The feather-furbished tribe is wont to be delivered of eggs, not of life, according to the words of Ennius —

‘and after that time life itself comes to the chicks by a god’s will;

or, according to Zenon of Cition, that the seed of living things is fire and this is their life and soul.

Varro: Right therefore is the statement of... Ennius —

‘And earth who herself bestowed the body takes it back and wastes not a whit.

Homer tells how his soul transmigrated from a peacock into Ennius' body:

Donatus: 'I remember seeing' instead of 'having seen': Ennius —
'I remember becoming a peacock.

A scholiast: Persius alludes to Ennius, who states that in a dream he saw a vision of Homer on Parnassus (mistake for Helicon); Homer said that his soul was in Ennius' body.

Romans must remember the place where Ennius dreamed: Persius: —

‘Take note, ye citizens, of Luna’s harbour — it is worth while.

Thus commanded Ennius in his senses after he had snored out his dream that he was the Man of Maconia — Quintus at last out of a Pythagorean peacock.

A scholiast on this passage: This line he took from the poems of Ennius to put into his own poem. It is well then that he says, ‘thus commanded Ennius in his senses after he had snored out.’ That is what Ennius says in the beginning of his Annals where he states that in the course of a dream he saw a vision of Homer who said that he was once a peacock and from it, according to a rule laid down by the philosopher Pythagoras, his soul had been conveyed into Ennius.

Beginning of the narrative. The fall of Troy:

Priscianus: ‘*Veterrimus*’ is as it were derived from a positive ‘*veter.*’...
Ennius has —

When aged Priam was laid low beneath the warring Pelasgian,

The lineage of Aeneas: Assaracus, Capys, and Anchises:

Servius (supplemented): Assaracus was grandfather of Anchises.... Ennius

From Assaracus sprang Capys best of men: and he was from his loins
begetter of Anchises the loyal.

Anchises:

Probus: Ennius pictures to himself Anchises as having some power of soothsaying by bird-lore, and, through this, something of the prophet in him: thus — and shrewd Anchises to whom Venus, loveliest of goddesses, granted power to foretell, yea to have a godly heart of prophecy.

An approach of Venus:

Servius (supplemented): 'To float' instead of 'to fly,' as in a passage of E.
in the first book —

Along she floated swiftly through thin wafts of mistiness.

Venus appears to Aeneas and his companions:

Festus: ‘Sos’ for ‘eos’; for example Ennius in Book I —

Thereupon she, hallowed among the holy goddesses, took her stand close to them.

She tries to persuade Aeneas to obey Anchises and retire to Mount Ida:

Festus: That the ancients used the term 'to plead' for 'to deal.' Ennius also was a witness when he wrote in the first book of the Annals —

'But be sure to do what your father pleads for in prayers with you.'

Italy and the Latins:

Macrobius: ‘There is a region which the Greeks call by name “Western Land.”’ Ennius in the first book —

There is a region which mortals used to call ‘Western Land,’

Varro: That 'cascus' means 'old' is shown by Ennius where he says — which the ancient Latin folk of eld did hold.

The early connexion of Latium with Saturn:

Varro says of the Capitoline Hill: Men have recorded that once upon a time this hill was called 'Saturn's' and hence Latium has been called —

Saturn's Land as Ennius among others calls Latium.

The fortunes of Saturn:

Nonius: 'Caelum' neuter. In a masculine form... Ennius —
To Saturn whom Sky begat.

Why he fled to Italy:

Nonius: 'Obsidio'... neuter in Ennius —

When great Titan was afflicting him with cruel duress.

Aeneas and his followers arrive at Laurentum in Latium:

Priscianus: 'Laurentis' for 'Laurens.' Ennius in the Annals —
These men one day Laurentum's land received.

Concourse of Aeneas and the King of Alba:

Atilius: The longest line has 17 syllables... the shortest has 12 like this of Ennius —

To him answer made the King of Alba Longa.

Aeneas is deified:

Servius: According to Ennius, he (Romulus) will be reckoned with Aeneas among the gods.

The story of Ilia:

Servius goes on: He says that Ilia was a daughter of Aeneas.

The dream of Ilia, daughter of Aeneas, after his death:

Cicero: in Ennius the famous vestal tells her story —

When the old woman roused up, had with limbs a-tremble brought a light, then the maid frightened out of sleep, spoke thus in tears:— ‘O daughter of Eurydica, you whom our father loved, now strength and life too leave all my body. For a man of beautiful looks seemed to hurry me away among pleasant sallow-thickets and banks and places strange; so, my own sister, after that did I seem to wander alone, and slow-footed to track and search for you, but to be unable to catch you in my senses: no path made sure my footing. Then it was father who seemed to lift up his voice and speak to me in these words:— “O daughter, first there are hardships to be borne by you; but after that, your fortunes will rise again from a river.” With these words, my own sister, did father suddenly withdraw, and no longer gave himself to my gaze though my heart longed for him; no, even though many a time and with tears did I keep holding out my hands towards the blue precincts of the sky, and called and called him with caressing voice. Then did sleep scarcely leave me all sick at heart.

Ilia, loved by Mars, gives birth to Romulus and Remus:

Ovid:

If a woman should take the Annals (there’s no poem shaggier than they) she will perforce read how Ilia became a mother.

Servius (supplemented): Naevius and Ennius record that the founder of the city was Romulus, grandson of Aeneas through his daughter.

Ilia, arraigned for her fault, appeals to Venus:

Nonius: ‘Parumper,’ speedily and quickly.... Ennius in the first book of the Annals —

‘Thee, hallowed Venus, thee now the mother of my father, I pray look down on me from heaven a little while, my kinswoman.’

Ilia appeals also to Tiber:

Macrobius: ‘And thou, sire Thybris with thy hallowed stream’; Ennius in the first book —

‘And thee, Father of the Tiber, with thy hallowed stream,

Venus answers Ilia's prayer:

Charisius: The grammarians would have it that the form 'neptis' should not be used... and Ennius is appealed to because he wrote 'nepos' as a feminine, thus —

'Ilia, godly granddaughter, the hardships you have borne...

Servius (supplemented), on 'cetera' in Virgil: 'Cetera that is, 'in ceterum'; and it is an Ennian usage —

‘For the rest, take you no care for the boys to whom you gave birth.

Amulius orders Ilia to be thrown into the Tiber:

Nonius: 'Facessere' means 'to do.'... —

Thus he spake out; and then the hireling warriors sprang to carry out his word.

Porphyrio: According to Ennius' account Ilia was thrown headlong into the river Tiber by order of Amulius, King of the Albans; but before this she was joined in marriage to the Anio.

Ilia is married to Tiber:

Servius (supplemented) on ‘reddita’ in Virgil: ‘reddita’ must, as an archaic usage, be taken to mean ‘data’; Ennius in the Annals —

But Ilia, rendered into wedlock,

The gods assemble to decide the fate of Romulus:

Tertullian: Ennius the poet spoke simply of — most mighty dining-halls of heaven either on account of their lofty position or because in a passage of Homer he had read of Jupiter feasting there.

Servius, on 'bipatentibus' in Virgil: —

with twin openings

This mode of expression is Ennian, and is drawn from the use of doors which we uncloseth both to right and left.

The assembled gods; Jupiter:

Macrobius: (Atlas) ‘whirls on his shoulders the sky dotted’ with blazing stars. Ennius in the first book —

who spins round the sky dotted with shining stars.

Martianus Capella: The colleagues of Jupiter himself amount to twice six in number, including the Thunderer just mentioned; whose names are contained in a pair of lines in Ennius —

Juno Vesta Minerva Ceres Diana Venus Mars Mercury Jupiter Neptune
Vulcan Apollo

Speech of Juno; she agrees to the deification of Romulus:

Servius, on ‘sancte deorum’ in Virgil: We must either put a comma after ‘sancte’ or else he used the phrase ‘sancte deorum’ after Ennius —

Juno, hallowed among goddesses, daughter of Saturn, made answer.

Jupiter foretells to Mars that only one of his sons shall be deified:

Varro: In this book I shall speak of words which find a place in the poets....
I will begin with this —

‘One there will be whom thou shalt raise up to the blue precincts of the sky.

The Tiber overflows; the effects:

Festus: 'Remanant,' they fill. E. in the first book —

The waters leave the streams and overtrickle the plains.

Jupiter orders Tiber to subside:

Fronto: 'It was done.' This same verb is used by Ennius... —

the broken places to be dammed up;

he says —

it was done... the Tiber

... and a noteworthy act. 'Tiberis' is in Tuscan dialect 'Tiber,' which you order to be dammed up. The river Tiber is lord and ruler of all flowing waters round those parts. Ennius —

After the river which is chief over all settled down... for whose sake Ilia did sink beneath

The trough holding Ilia's twins Romulus and Remus is cast up by a fig-tree which was later called the 'Fig-Tree of the Paps.'

Charisius: 'Fici.' Ennius —

sweet-bearing figs, dripping milk from the whole udder.

The she-wolf:

Serviusn (supplemented): The noun ‘lupus’ was in old writers certainly common to both genders, as in Ennius — Suddenly a she-wolf big with young

She suckles Romulus and Remus:

Servius: The whole of this passage (Aen., VIII, 630–4) is certainly modelled on Ennius.

The wolf sees the shepherds and flees:

Nonius: 'Parumper,' speedily and quickly... —

Thereupon the she-wolf gazed and saw them all; then she, passing over the plain with quick lope, hurriedly betook herself into a wood.

Romulus and Remus sport with the shepherds:

Nonius: 'Licitari,' to engage in battle, to fight. E. —

Some hurled stones in play and justled one with another.

Romulus as a hunter:

Festus: 'Ratus sum' means 'I thought' but apart from this 'ratus' and 'ratum' are put for 'firm,' 'sure.' Ennius —

They were cut down when Romulus the Resolved won his quarry.

Romulus is reconciled with Numitor:

Macrobius quoting Virgil: 'Give and take you plighted troth: there are within us hearts brave in war.' Ennius in the first book —

'Give and take you plighted troth and make a treaty truly firm.

Romulus and Remus are about to take the auspices for founding a city; they wait for daybreak:

Macrobius: 'And the dead of night held hid the moon in a black mist.'
Ennius in the first book —

When the dead of night held hid the light above,

Romulus and Remus take the auspices at dawn; Romulus stands on the north-west of the Aventine, Remus on the southeast:

Cicero: And thus Romulus, as augur with his brother, likewise as augur, as takes place in a passage of Ennius —

Careful with a great care, each also in eagerness for royal rule, they are intent on the watching and soothsaying of birds... [on a hill.]... Remus devotes himself to watching and apart looks out for a favourable bird. But handsome Romulus makes his search on high Aventine and so looks out for the soaring breed. Whether they should call the city Roma or Remora — this was their contest. Anxiety filled all the men as to which of the two should be ruler. As, when the consul means to give the signal, all men look eagerly at the barrier's bounds to see how soon he will send the chariots forth from the painted mouths — so they waited. Thus were the people waiting, and held their tongues, wondering to which of the two the victory of right royal rule should be given by the event. Meanwhile the white sun withdrew into depths of night. Then clear shot forth, struck out in rays, a light: just when, winging to the left, there flew from the height a bird, the luckiest far of flying prophets, just then all golden there came out the sun. Thrice four hallowed forms of birds moved down from the sky, and betook themselves to places lucky and of happy omen. From this saw Romulus that to him, to be his own, were duly given the chair and throne of royalty, established firm by the watching of birds.

Romulus founds the city of Rome:

An excerpt from a glossary: Of Rome, there is no known founder common to tradition.... Ennius and others say it was founded by Romulus.

Remus scoffs at Romulus and his wall on the Palatine:

Festus: 'Quamde,' for quam... —

'Jupiter! Yes, truly relies he more on a wall than the might of his arm!'

Romulus threatens Remus with death:

Macrobius, quoting Virgil: Meanwhile you shall none the less pay full recompense to me with your life-blood. Ennius in the first book —

‘Neither you nor any man alive shall do this unpunished: no, you shall give recompense to me with your life-blood.’

A mediator seeks to heal a quarrel:

Nonius: 'Torviter'... —

'But he whom you just now so fiercely noised at

Festus: 'Sum' for 'eum'... —

'But by stratagem, not brute force, should he seek to save this state

Festus: 'Stolidus,' Billy... —

‘for to fight out a quarrel by blind force — it is a thing of blockhead boars beloved.

The war with the Sabines. Having built temples after the defeat of the Sabines, Romulus celebrates public games and dances:

A grammarian: When Romulus had built a temple to Jupiter Feretrius, he caused greased hides to be spread out and held games in such a manner that men fought with gauntlets and competed in running races; Ennius bears witness to this fact in the Annals.

Servius (supplemented) on 'lentandus' in Virgil: And some think that 'lentandus' is a coined word of Virgil's; but in the Annals we read —

Rubbed down with oil, suppled and ready for taking arms.

Paulus: 'Noise o' War' was a term the Romans were wont to use of dancing when they danced with weapons; this was an institution of Romulus so that he should not suffer the like of what he himself did when he dragged off the maidens of the Sabines at their public games.

Rape of the Sabine women. A Sabine speaks:

Festus: 'Sas.' Verrius believes it means 'eas,' his witness being Ennius on the ground that he says in the first book —

'maidens; for the Romans have each their own at home.

where it seems rather to mean 'suas.'

Rage of the Romans against Titus Tatius:

Priscian: In the nominative... authors are wont to add the short syllable te instead of met.... Ennius —

‘Thyself to thyself, Titus Tatius the tyrant, thou tookest those terrible troubles.’

Charisius: 'Concorditer'... —

‘Both of you, while away your days in friendliness for ever.’

Hersilia's prayer:

Gellius: Ennius also in the first book of Annals —

‘Nerio, consort of Mars, and Here likewise’

if he has preserved the metre (which is certainly not always the case with him), has lengthened the first syllable and shortened the third.

Romulus to Titus Tatius after the establishment of double kingship?:

Nonius: 'Fortunatim,' prosperously... —

'And may this, I pray, turn out in fortune prosperous and fair for me, our task, our plighted troth, our kingdom, and for you, my citizens.

The Sabines form a new tribe at Rome:

Varro: According to Ennius, the Titienses were so called from Tatius, the Ramnenses from Romulus; the Luceres, according to Junius, from Lucumo.

Romulus is deified:

Servius: According to Ennius, Romulus will be reckoned with Aeneas among the gods.

Proculus tells the people of his vision of Romulus:

Servius: ‘Aevum’ properly means eternity, which comes to none but gods.

Ennius —

‘Romulus lives from age to age in heaven with the gods that gave him birth.’

Romulus and Hersilia are worshipped by the Romans:

Nonius says: 'Hora,' goddess of youth.... —

'Thee I worship, sire Quirinus, and thee, Hora, consort of Quirinus.'

Book II. The Reigns of Numa Pompilius, Tullus Hostilius and Ancus Marcius

The people mourn Romulus:

Cicero: Indeed when a people is bereaved of a just king, then even as Ennius says, after the passing of the best of kings, for many days longing filled their breasts —

And at the same time they talked thus among themselves— ‘O Romulus, godly Romulus, what a guardian of your country did the gods beget you! O father, O begetter, O blood sprung from the gods!

They used to call those whom they had lawfully obeyed not lords and masters, nor yet again kings, but guardians of their country, yes and fathers and gods. Nor was this without reason. For what do they say next? —

‘You it was who brought us forth into the world of light!

Festus: 'Speres.' The archaic writers used this plural form, for example Ennius in the second book —

‘And so soon as he fled away, our hopes he thus utterly...

Question of a successor to Romulus:

Festus: 'Square Rome,' a name given to a site on the Palatine in front of the temple of Apollo.... Ennius has this place in mind when he says —

And how hopes he that he will be king at Square Home?

The reign of Numa Pompilius. Intercourse of Numa and Egeria:

Varro: In a passage of Ennius —

To him replied Egeria with sweet sound,

The word ‘olli’ has the force of ‘illi,’ dative to the feminine ‘olla’ and to the masculine ‘ollus.’

The religious institutions of Numa:

Varro: In a passage of Ennius —

He established the Tables, he also the Shields...

‘ancilia’ is a word derived from ‘ambicisus,’ because those arms were indented on either edge like those of Thracians; — ... and the Pancakes, the Bakers, the Rush-Dummies, and the Priests with conical top-knots.

‘Liba’ are so called because they are made to be used at libations. The ‘fictores’ are so called ‘a fingendis libis’; the term Argei is derived from Argos.... ‘tutulati’ is a term used for those who at sacrifices are accustomed to wear a kind of cone on their heads.

He institutes the flamines:

Varro: Ennius states that Pompilius also established the ‘special priests’; while all are surnamed from individual gods... there are special priests whose surnames remain obscure in origin... as is the case with most of the following which are enumerated in these verses —

He likewise established the priests of Volturnus, of Palatua, of Furina, of Flora, of Falacer, and of Pomona.

Numa desires that his institutions be maintained:

Festus: The ancients used to say ‘me’ instead of ‘mihi,’ as does Ennius when he says in the second book —

‘If something of man’s fate should happen to me, do you keep my ordinances.

The reign of Tullus Hostilius. War between Rome and Alba, which agree to settle their quarrels by a combat between two sets of triplet brothers.

Propertius:

And I had already put puny lips to mighty fountains, whence once father Ennius did slake his thirst and sang of the brothers Curii and of the Horatii and their spears....

The triplets are ready to fight:

Priscianus: In this way, therefore, ἐμοῦ and οὗ correspond to mei tui and sui, ἐμοῦς, σοῦς, οὗς to mis tis sis.... Ennius —

A great and strong anxiety is mine to do equal deeds with my heartfellows.

The fight: the surviving Horatius escapes a thrust:

Festus: ‘Occasus,’ a passing away of the sun, for example, when it drops down from the heights to regions beneath the earth; Ennius used this noun for ‘occasio’ in the second book —

At this point chance was given him, but renowned Horatius with a leap...

Horatius justifies himself to his sister, who loved one of the Curiatii:

Priscianus: We find very ancient writers who even lengthened the penultimate (sc. of perfects in -ui)...— ‘He agreed that he would join issue with me by the sword.

Horatius' sister heaps reproaches on him?:

Festus: 'Tolerare,' to bear patiently... —

He would fain suffer slaughter by the sword rather than by words such as these.

She cares more for her dead Curiatius than for all the Romans:

Festus: 'Quamde'... for 'qaam'... —

'than for all your legions and commoners.

Horatius' father pleads for his son at his trial for killing his sister; he pictures the mother's grief?:

Festus: 'Sum' for 'eum'... —

'But she, who had brought him forth, (killed) herself.

The prosecutor(or one of the two judges?) accuses Horatius:

Festus: 'Ningulus,' no one... —

'Who are one to threaten with the sword, while against you no one...'

Progress of the trial:

Festus: 'Tuditantes' means 'tudentes,' that is, conducting an affair... —
They spent the whole day threshing out this trial among themselves.

The punishment of Mettius Fufettius by Tullus for refusing to help Rome:

Quintilian: Tinga of Placentia... by writing ‘precula’ for ‘pergula’ was guilty of two barbarisms in one noun.... But Ennius arraigned on a like charge of a double mistake by saying —

Mettoeoque Fufetioeo

is defended on the plea of poet’s licence.

He is torn apart by horses:

Macrobius: 'Tractare' is the iterative of 'trahere'... Ennius —
Dragged over the smooth flat plain

and birds devour his corpse:

Priscianus: The oldest writers declined 'homo,' gen. 'homonis.' Ennius —

A vulture did craunch the poor man in the forest. Ah! In what a cruel tomb
buried he his limbs!

The destruction of Alba Longa by Tullus:

Servius, on ‘clangor’ in Virgil: States are generally overthrown to the sound of a trumpet, in the way in which Tullus Hostilius ordered Alba to be overthrown.

Priscianus: In ‘nominaciones,’ that is in onomatopoeias whether nouns or verbs, of unusual structure, we must not look for all the turns of inflexion... ‘taratantara.’ Ennius —

And the trumpet in terrible tones taratantara blared.

Servius on Virg., Aen., II, 486: ‘And the dwelling within.’ This passage (II, 486 ff.) is taken from the Sack of Alba.

The reign of Ancus Marcius. His accession:

Servius (supplemented), on 'reddita' in Virgil: 'Reddita' must, as an archaic usage, be taken to mean 'data'... — and that day when Ancus Marcius received the kingship,

Here 'receptit' stands for 'accepit.'

The foundation of Ostia: fortifications and other works:

Macrobius: A most happy express' on of Virgil's is 'belches forth a flood,' and archaic too, for Ennius says — and belches the river Tiber into the salt sea,

Festus: 'Quaesere' is put by archaic writers instead of 'quaerere'... —

Ostia was fortified. He likewise made the channel clear for tall ships and for sailors seeking a livelihood on the sea.

Servius (supplemented): Some say that 'texamus' is the right term to use because the places in which ships are made are called in Greek ναπήγια, in Latin 'textrina.) Ennius —

that same plain holds a workshop for their long ships.

The Caelian:

Festus: Ennius seems to have made a joke... and in the second book —
the blue-dark meadows

**Book III. The Reigns of Tarquinius Priscus, Servius
Tullius, and Tarquinius Superbus; Establishment of the
Republic**

Jupiter's omen to Priscus on his way to Rome:

Nonius: 'Laevum.' The old critics believe this word to take its meaning as it were from 'levare.' ... Ennius in the third book of Annals —

The All-glorious sent down one day from the sky a favourable sign.

The omen:

Probus, on 'anima' in Virgil: 'Air' is here taken, by inductive reasoning, to mean 'winds'; in proof of this we have taken an example of Ennius from the third book of the Annals —

and there came flying on thick-set wings an eagle, battling with the breeze which the Greek nation calls in its tongue 'aer'

Taquinaquil(?) accepts the omen as favourable:

A scholiast; 'Laeva,' prosperous... as Ennius says —
on the left hand and duly taken as good.

The death of Ancus Marcius:

Festus: 'Sos'... now and then writers put it for suos... Ennius —

After good Ancus quitted the light with his eyes,

aquila <in> Keil a.<hinc> L

trib. lib. III St.

Tarquinius Priscus is made King:

Festus: 'Solum,' earth. Ennius in the third book — gave to Tarquin both sway and soil of the kingdom.

War of Priscus with the Latins (or Etruscans?):

Festus: 'Sos' for 'eos.' ... E. in the third book —

The clans of might and wealth which are around them.

Tanaquil decks dead Priscus:

Servius, on 'And they wash and anoint his body in the chill of death' in Virgil: a line from Ennius, who says —

The good woman washed and anointed Tarquin.

The funeral of Priscus:

Festus: 'Prodinunt,' the same as 'prodeunt'... —

The thralls moved on: then beamed bright lights.

The reign of Servius Tullius; wars with Etruria. Speech of an Etruscan (?) general before battle?:

Macrobius: We must notice that he used even ‘qua noctu.’ And this he put in the seventh book of the Annals, in the third book of which he wrote the same sort of thing more clearly —

‘On this night all Etruria’s fate will hang by a thread.

A battle in Servius' Etruscan wars:

Macrobius: 'The unruly husbandmen engage with javelins on all sides.'
Ennius in the third book —

After they were tired out from standing and spattering each other with loop-handled lances, they engaged with javelins on all sides.

Tarquinius Superbus. Lucretia outraged:

Macrobius: (Atlas) 'whirls on his shoulder the sky dotted with blazing stars'... —

She looked up at the sky dotted with shining stars.

Lucretia prepares for death:

Gellius: We used to investigate the question whether ‘superesse’ in the archaic writers was a term used for ‘remain and be lacking for the completion of a thing’... we find in the third book of Ennius’ Annals this line —

Then she says that for herself one labour still waits over:

‘superesse,’ ‘is left’ and ‘remains’ undone; this being the meaning, it must be spoken as two words.

stare et V stando Pontanus stantes Scriber. stant et cdd.

prospexit Macrob. suspexit V

**Book IV. The Early Republic, probably to the Gallic
Invasion of 390 or 387 BC**

The siege of Anxur by the Romans:

Macrobius: ‘They strain with all their might and main’ (Virgil). Ennius in the fourth book —

The Romans on their ladders strain with all their might and main

Anxur is stormed, 406 b. c.:

Paulus: The town which is now spoken of as Tarracina, belonging to the Volscian tribe, used to be called Anxur, as Ennius' words show —

The wretched Volscians lost Anxur.

Eclipse of the sun, 21st of June, 400 BC:

Cicero, on the true cause of solar eclipses:

In later times this did not escape the notice even of our Ennius, who writes that, about three hundred and fifty years after the foundation of Rome —

On June's fifth day the moon blocked out the sun in darkness.

**Book V. Samnite Wars and the Rise of Pyrrhus, to BC
295**

A single combat; Manlius and a Gaul?:

Festus: 'Occasus.' ... E. used it for 'occasio' ... in the fifth book —

Vexation drives him on, the chance holds him to it, the fact helps him.

Defence of Fregellae against the Romans?:

Nonius: 'Ansatae,' missiles with loop-handles... —

They send down loop-handled lances from the towers.

Appeal of women at Fregellae at its capture, 313 BC:

Priscianus: 'Misereo'... was used by the oldest writers... —

They caused even the enemy to have pity on them shedding tears.

A battle between the Romans and the Samnites?:

Aero: At one time the Romans fought with Samnite enemies until nightfall;
whence Ennius also says —

The dead of night wrested from them a drawn battle.

The River Liris at Interamna Lirenas, where the fields were laid waste in 294 BC:

Macrobius: It is not inelegant to put ‘agmen’ in the sense of a certain ‘actus’ and ‘ductus’; for example, ‘Thybris flows with gentle train.’ Indeed it is also an antique usage; for Ennius in the fifth book says —

because the river flows with gentle train through the pleasant town.

Rise of Pyrrhus:

Nonius: 'Stirps'... Ennius has it in the masculine in the fifth book of the Annals —

by name Burrus, a man they say of highest stock.

VI and VII

Book VI. The War with Pyrrhus, 281–271 BC

NOTE ON BOOKS VI AND VII

There can be no doubt that Ennius did not include the First Punic War in the detailed narrative of his *Annals*; the statement of Cicero (see pp. 82–83) is explicit, and it is unreasonable to believe that we know better than he did. He tells us that Ennius did not desire to rival Naevius, who had already written a poem about this war (see *Remains of Old Latin*, Vol. II); it is further probable (see St., pp. 163–4) that Ennius had before him other poems covering the same ground. It is quite possible that in Book VII Ennius gave a mere sketch, or enumerated only the chief events of this war; but I have no hesitation in following Miss Steuart in her refusal to attribute to it a number of fragments on which she offers attractive suggestions (St., pp. 149 ff.). Cf. also Norden, *Enn. u. Verg.*, 63 ff., 143 ff., 170. For the old view, which goes back to Merula, see V., CLXXIX ff.; Müller. *Q. Enn.*, 166 and C. Q. XIII, 113 ff.; Skutsch, Pauly, s.v. Ennius, 2607, etc.

On the other hand, I cannot believe that Ennius allowed his history of Pyrrhus to extend into the seventh book so that at the beginning of that book it was interrupted by three things: (i) the elaborate prologue to the book; (ii) an account of the origin of Carthage; (iii) an apology for not describing the First Punic War. I suggest that the war with Pyrrhus was contained wholly in Book VI, which was thus devoted to a man whom Ennius, it is clear, admired; and that Book VII, after a prologue and an apology, sketched the origins of Carthage, brushed aside, as it were, the First Punic War with a short outline, and narrated the winning of Sardinia and Corsica by Rome, her reduction of the piratic Illyrians to submission (here we may put some of the disputed fragments), and the conquest of Cisalpine Gaul. It is possible that the achievements of Hamilcar, Hasdrubal, and Hannibal in Spain were also sketched. Thus Book VIII began with the outbreak of the Second Punic War and carried events down to the departure of Scipio Africanus for Africa in 204 BC. This left Ennius free to devote all Book IX to the crowning achievement of his friend Scipio.

Prologue:

Servius, on ‘Unroll ye this great war from end to end,’ in Virgil: that is...
 Tell ye not only the beginnings, but also the conclusions of these wars; for by
 ‘orae’ is meant ‘extremities.’ An augments of Servius adds: It is further an
 expression of Ennius —

Who can unroll this great war from end to end?

Pyrrhus receives an oracle of Apollo:

Cicero: Why should I take Herodotus to be more truthful than Ennius? Surely he was quite as capable of inventing stories about Croesus as Ennius was about Pyrrhus. For who is there who could believe that Apollo's oracle gave this answer to Pyrrhus? —

‘I say that you, O man sprung from Aeacus, The Romans can defeat.’

In the first place, Latin is a tongue in which Apollo never spoke; again, that particular reply is not known among the Greeks; and, moreover, in the time of Pyrrhus Apollo had already ceased to make verses; and lastly, although it has always held good, as we find in Ennius, that— ‘That tribe of blockheads, stock of Aeacus Are war-strong more than wisdom-strong’;

still, Pyrrhus would have had the sense to see that the double meaning of the line ‘you the Romans... defeat’ applied equally to himself and to the Romans.

Pyrrhus' stormy crossing to Italy; his ship:

Valla: 'Stlataria.' Probus expounds: 'alluring:' Ennius —
and a better ship than such as carries foreign fripperies.

Pyrrhus was at first welcomed in Tarentum, 281 BC:

Festus: 'Navus,' swift and active.... E. in the sixth book —

A man of deeds was found, a Greek son of a Greek father, a king.

but he shewed himself a stern master:

Festus: 'Summussi' is a term which was applied to murmurers.... Ennius in the sixth book... —

Within (the people?) grumbled in secret.

A sudden raid near Tarentum by Lucius Aemilius Barbula?:

Macrobius, quoting Virgil: 'Through the dust the horsemen raged; all cried for weapons.'... —

He harried the bleating sheep; all cried for weapons.

Preparations for burning the dead after the battle of Heraclea, 280 BC:

Macrobius, quoting Virgil:

They went into an old forest, deep dens of the wild; forward fell pitch-pines, clattered holms under hatchet-blows, clattered beams of ash-trees against wedges; splitting oakwood too they cleft, and rolled along lofty rowans of the mountains.

Ennius in the sixth book —

Then strode they through tall timber-trees and hewed With hatchets; mighty oaks they overset; Down crashed the holm and shivered ash outhacked; Felled was the lofty fir; they wrenched right down Tall towering pines; and every woody tree In frondent forest rang and roared and rustled.

Homer has:

And they went holding in their hands hatchets for cutting wood, and ropes well twisted, while mules walked on in front of them. And oft strode they uphill and downhill and sideways and crossing. But when they came nigh unto the shoulders of Ida which is full of fountains, then straightway they hewed leafy-topped oaks, pressing on with the long edge of bronze; and the trees crashing mightily fell; whereon these the Achaeans split up and hung from the mules, and these tore up the ground with their feet through thick underwood, eager for the plain.

Pyrrhus replies to Fabricius, who came to ransom prisoners taken at Heraclea:

Cicero: And of Pyrrhus too there is that illustrious speech on the restoration of prisoners —

‘Gold for myself I ask not; no, to me ye shall not pay a price. Not chaffering war but waging war,

not with gold but with iron — thus let us of both sides make trial for our lives. To see what Mistress Chance may bring, whether it be you or I she wishes to be king — let it be by bravery that we make the test. And withal hear this word of mine: of those warriors to whose bravery war’s fortune has been kind, to the freedom of those same have I too planned to be kind. I give them to you, take them home — and with them I give you the blessing of the great gods.’

Fruitless embassy of Cineas to Rome. Appius Claudius Caecus protests against any acceptance of Cineas' offers (cf. B. Luiselli, in Annali d. Facolta di lettere. Cagliari Univ. XXVIII. 1960):

Cicero: To Appius Claudius' old age was added the infirmity of blindness; nevertheless, when the opinion of the Senate was inclined towards peace and alliance with Pyrrhus he did not hesitate to utter those famous thoughts which Ennius set forth in poetry —

‘Whither on your road have senseless turned your senses which hitherto were wont to stand upright?’

*Donatus on 'in animo parare' in Terence: the addition of 'animo' is graceful.
Ennius in the sixth book —*

‘But wherefore do I grieve now in my heart?’

Cineas reports to Pyrrhus his failure at Rome:

Varro: In a passage of Ennius —

The spokesman came back without a peace, and brought the news to the king, ‘spokesman’ is a term derived from speech.

libertati me L m.l. cdd.

viai Lambinus via cdd.

The courage of the Romans?:

A scholiast, on 'Here the conqueror towering in pride of soul' in Virgil: Ennius in the sixth book —

'Or they mount high in pride, and the rough beginnings... of war they spurn.

The battle of Ausculum, 279 BC Deems Mus devotes himself to the 'di manes':

Nonius: 'Prognariter,' actively, valiantly and steadfastly. (Non. is wrong. O. Skutsch, C.Q., Nov. 1960, 190, 193 ff.)... —

'Ye gods, hear this my prayer a little while: just as from my body I breathe my last for the Roman people's sake, with foreknowledge and awareness, in arms and in battle,

Pyrrhus' mahouts cut the traces of the Roman chariot-horses in the battle of Ausculum?:

Festus: 'Scitae' is a term applied by poets sometimes to women of good looks, sometimes to women who are of good accomplishments.... Ennius in the sixth (?) book —

The skilled driver..... the beasts.

Operations of Pyrrhus against the Carthaginians in Sicily, 277–276 BC:

Macrobius, quoting Virgil: ‘The four-footed beat of the hoofs shook the crumbling plain.’ Ennius in the sixth book —

The Numidians went scouting; their hoofs shook the whole ground.

The battle of Beneventum, 275 BC; Pyrrhus moves to attack the Roman camp by night?;

Macrobius, quoting Virgil: ‘Meanwhile round rolls the sky and night sets in from the Ocean.’ Ennius in the sixth book —

Meanwhile the sky rolls round with its vast constellations.

[and dawn reveals his approach:

Achilles Statius: 'He scanned the white ether'... Ennius on the sun... in the sixth book... —

When for the first time darkness was cast away and the day was whitening,
]

A soliloquy of Jupiter (during the battle of Beneventum?):

Macrobius, quoting Virgil: ‘and the father of the gods and king of men called a council.’ Ennius in the sixth book —

Then with all his heart the father of the gods and king of men spoke forth.

Triumph (275?) or death (270) of Manius Curius Dentatus:

Cicero: From such a life (i.e. of a statesman) men of the highest rank are honoured, as for example Manius Curius —
whom none could overcome with iron or gold.

Book VII. Events leading to the Second Punic War

NOTE ON THE CLASH BETWEEN ROME AND CARTHAGE.

On this book see pp. 64–5. Steuart includes in it the end of the war with Pyrrhus. Norden, pp. 143–52 has devoted special attention to a reconstruction of the book; he would carry the narrative at least as far as the battle at the Trebia.

Vahlen, CLXXIX ff., believes that Ennius did include a fairly detailed narrative of the First Punic War. O. Skutsch, C.Q., XLIII, 1948, 94 ff.; W. Friedrich, Herm., LXXVI, 1941, 113 ff.

210–27

Prologue:

Gellius: There is a very clever and graphic description and definition by Ennius in the seventh book of the *Annals* (in a sketch of Geminus Servilius, a man of noble birth), of what temper and cheerfulness and modesty... it is seemly a man should show who is a friend of another his superior in birth and fortunes —

So saying he called to one with whom he shared willingly and cheerfully and right often his table, his talks, and his affairs, when, tired out, he had spent long hours of the day in managing the greatest affairs, by counsel given in the wide forum and sacred senate-house; one to whom care-free he would often speak out boldly matters great and small, and joke the while, and blurt out words good and bad to say, if so he wished at all, and store them in loyal keeping; one with whom he could share many a pleasure and many a joy both openly and secretly; whose nature no thought of mind led to do a bad deed lightly or with wrong intent; a learned, trusty, winsome man and a fine talker, content with his own, happy and shrewd; one who spoke the right thing at the right time, and obliging; of few words; keeping many old-time ways of which a bygone age long buried is the maker, and manners old and new; keeping also to the modes of many a one of our elders, and the laws too of gods and men; one who could prudently speak out hearsay or keep it to himself. Him did Servilius, in the midst of battles, thus address.

They say that Lucius Aelius Stilo used to state that Quintus Ennius wrote

this about none other than himself, and that the passage given here is a picture of the manners and temper of Quintus Ennius himself.

Prologue, continued?

Festus: 'Quianam' for 'quare' and 'cur'... —

For why has your intent been turned by my words?

Prologue continued: Ennius alludes to his tale of his dream in the first book:

Festus: ‘Sas.’.. In the seventh book of the same poet it must be confessed that ‘earn’ is meant when he says — nor has any man seen in his dreams Wisdom (a name given to knowledge) before he has begun to learn her secrets.

The first Punic War; Ennius chooses to omit a detailed narrative of the war because Naevius and others have already sung about it:

Cicero: Nevertheless, the Punic War of this poet, whom Ennius counts among the seers and Fauns, gives delight as though it were a work of Myron. I grant you, to be sure, that Ennius is the more perfect poet as he certainly is; but if he really scorned Naevius, as he pretends, he would not, in working through all our wars, have left undone the famous First Punic War, a most bitter one. But in his own words he tells us why he does it. He says —

Others have written of the matter in verses

And nobly indeed they wrote, even though they did it in less finished fashion than you did; nor indeed ought it to appear otherwise to you who took many points from Naevius, if you confess it; or if you deny it, filched them.

Cicero: Well? Our old verses, where are they? In his own words he speaks of himself (nor lies in his boasting) — which once upon a time the Fauns and Seers used to sing, when no one had surmounted the rough rocks of the Muses... nor was anyone mindful of style before this man...

Cicero: Therefore since it was allowed to Ennius, when he scorned the old poetry, to say ‘in verses which once upon a time the Fauns and seers used to sing,’ must I be forbidden to speak of archaic writers in the same fashion? Especially since I am not going to say ‘before me’ as he does, nor what follows —

’Twas I durst unbar...

The origins of Cartilage. The Carthaginian stock; the worship of Moloch:

Probus, on ‘that he may sleep on shell-dye of Sarra’ in Virgil: By shell-dye of ‘Sana’ he wishes us to understand Tyrian purple. For that Tyre was called Sana we are informed by Homer; Ennius also follows him as an authority when he says —

Phoenicians sprung from Sarra

Festus: 'Puelli' is a word derived in a diminutive form from 'pueri.' Thus Ennius says —

Phoenicians accustomed to offer up to the gods their own little sons

How the Romans and the Carthaginians first came into conflict?; Appius Claudius Caudex enters Sicily, 264 BC:

Cicero: 'History' means public events remote from the recollection of our own age; such as —

Appius proclaimed war against the Carthaginians.

Events between the First and Second Punic Wars. Rome obtains Corsica (239 BC) and Sardinia (238):

Servius (supplemented): By 'box' Virgil meant the wood and not the tree, although in using the neuter gender he could have meant even the tree after the example of Ennius; for that poet has it thus in the seventh book —

and tapering cypresses with crenelled leaves, and the box too, with bitter body, stand straight.

Charisius: 'Frus.' Fern, gender because it is thus inflected by E. in the seventh book of the Annals —

the leaves turn ruddy

Rome obtains Sardinia (238 BC):

Nonius: 'Rumor,' favour, aid.... —

The Roman army attacked the ruins; and next made away with the dwellings, cheered on by the crowd.

War with the Illyrian pirates, 230–228 BC Complaints of the Greeks about half-hearted measures?:

Festus: ‘Sos’ for ‘eos’... —

While they were minded to startle them with threats, therewith they encouraged them.

Advance of the Roman fleet under Cn. Fulvius and L. Postumius:

Festus: 'Tonsa.' By this word Ennius, when he says in the seventh book —
 'Lean ye right backward and beat ye your breasts with the trimmers';
 means an oar, because as it were 'tondetur,' it is trimmed, with a knife; again

Backward they reach, then again pull the trimmers to their breasts.

A sea-fight; Illyrians hard-pressed:

Festus: 'Nare.' Cornificius states that this word is derived from 'navis'...

—

The one wishes to float in flight; the other is ready to fight.

An Illyrian ship is driven ashore:

Priscianus: 'Mulgeo' likewise takes 'mulsi' for its perfect tense... —
Hither the sea had gently washed a ship buffeted by the billows.

The Illyrians resist stoutly:

Paulus: 'Sibyna,' a name given by the Illyrians to a javelin resembling a hunting-spear. Ennius —

The Illyrians stood fast and stabbed with curving knives and hunting-spears.

War of the Boii and other Cisalpine and Transalpine Celts against Borne, 226–222 BC Preparations of the Gauls?:

Nonius: ‘Gracilentum’ for ‘graoilos.’... — They beat out handy swords like slender thread.

The Gauls near Clusium, 225 BC; terror at Rome; reminiscence of the invasion of 390 (? 387) BC:

Macrobius: — on that night the Gauls with stealth attacked the wall-tops of the citadel in the sleep-time, and on a sudden brought bloodshed on the sentinels.

In this passage we must notice that Ennius not only used ‘noctu’ and ‘concubia’ but also ‘qua noctu’; he puts this expression in the seventh book of the Annals....

Defeat of the Gauls at Telamon? 225 BC Speech of Gaius Atilius or of Lucius Aemilius:

Macrobius, quoting Virgil: 'Let there be no delay to my commands. Jupiter stands on our side.' Ennius in the seventh book —

Not always does Jupiter upset your plans; now he stands on our side.

Macrobius, quoting Virgil: 'Fortune favours the daring.' E. in the seventh book —

To men of fortitude is fortune granted.

The Via Flaminia is completed by Flaminius as far as Ariminum (220 BC); works built at the crossing of the river Nar between Narnia and Carsulae?:

Priscianus: But 'Nar' has kept the a long even in oblique cases.... —

He built blow-holes by Nar's sulphury waters.

Second Illyrian War, 219 BC; suppression of Demetrius of Pharos by L. Aemilius Paullus:

Propertius says:

And he sang... of the royal trophies carried by Aemilius chip.

Second Punic War begins; Hannibal advances from 'New Carthage,' spring 218 BC:

Servius (supplemented): Here by 'equitem' Virgil means 'equumn.'... Ennius in the seventh book of the Annals —

Lastly, with mighty rush the horseman at a four-footed gallop and the elephants too hurl themselves onwards.

Some great men of whom Ennius wrote in Books VIII-XV

Cicero: Our poet Ennius was a dear friend of the elder Africanus, and that is why a marble statue of him, it is thought, was set up in the tomb of the Scipios. But his verses of praise are surely an adornment not only for him who is praised but also for the name of the Roman people. Cato, ancestor of Cato here, is extolled to the skies; this carries with it great honour for the history of the Roman people. In short, all those great names — the Maximi, Marcelli, Fulvii — are honoured by praise which is shared by all of us. Hence it was that he who had done all this, a native of Rudiae, was received by our ancestors into their citizenship.

Book VIII. The Second Punic War to the Departure of Scipio for Africa

Outbreak of Discord:

Horace: You would not find the limbs of a poet even when dismembered, as you would if you were to break up the following —

After foul Discord broke open the ironclad doors and doorposts of war,

Porphyrio on this passage: The sense is: If you analyse my verses or Lucilius', you will not find the same sort of 'limbs' as you would in Ennius verses, which are to be sure composed with mighty inspiration, with the use of a loftier diction as these are: 'After...

*Probus: Air surely is the thing which gives us supplies of the breath of life.
'Spiritus' is the name given to it by Ennius also in the Annals —*

<Discord,> of hellish body daughter bred, woman of war in warrior's
cloak, for whom water and fire and breath and heavy earth are equal.

The people in time of war:

Gellius says: ‘Ex iure manum consortum’ are words drawn from ancient cases at law.... Ennius used these words... Then I myself recited from memory these lines from the eighth book of the Annals... —

When news of battles is proclaimed, away from view is Wisdom thrust, with violence is action done, scorned is the spokesman of good counsel, dear is the rude warrior. Not with learned speeches do men strive, but with evil speaking fall foul one of another, brewing unfriendliness. They rush to make joint seizure — not by law; rather by the sword do they seek a due return and aim at the first place, and move on with pack and press.

Rome thinks lightly of the Carthaginians?:

Priscianus: Dido, Didonis.... E. in the eighth book —
Phoenicians sprung from Dido

Gellius: Quintus Ennius does not appear to have spoken of the Carthaginians as —

petticoated lads without scorn.

The Romans were unaware of Hannibal's character:

Over a passage of Orosius, in a codex Sangallensis, referring to Hamilcar Rhodanus, Ekkehart wrote the following: Ennius has —

what kind of man he was in counsels, and how great his prowess in arms.

Over another passage of Orosius, in the same codex, referring to Hannibal, Ekkehart (?) wrote the following: On Hannibal Ennius has —

But not such a double-faced foe was Burrus sprung from Aeacus.

Election in 217 BC of Quintus Fabius Maximus (Cunctator) as dictator:
Battle of Cannae, 216 BC; crisis of the war:

Propertius: And he sang... of Fabius' delays that were fraught with victory:
and of the ill-starred fight of Cannae; and how the gods were turned to hear
our heartfelt prayers.

The Battle of Cannae. Aemilius Paullus, on the eve of Cannae, tries to persuade Terentius Varro not to accept battle:

Nonius: 'Praecox' and 'praecoca'... —

'Time is unripe for fighting.'

Fears of Paullus:

Diomedes: In the old writers we notice that ‘abnueo’ is used... —
‘I refuse to join issue; I fear ruin for my legions.’

Hannibal to his troops on the occasion of the battle of Cannae, BC 216:

Cicero: And further our renowned and greatest poet did not wish that famous encouragement to be Hannibal's any more than one common to all commanders —

‘He who will strike an enemy — hear me! he will be a Carthaginian, whatever his name will be; whatever his country,

The battle. The position of the sun favours both sides:

Festus: 'Obstipum,' slanting.... — to make much greater because of the slanting sunlight

*But the wind raised dust-clouds which hindered the Romans: Nonius: 'Pulvis'
in the feminine gender... —*

and just then a huge dust-cloud was seen to reach the sky.

The infantry engagement:

Priscian: 'Denseo' inflected as from 'denso... —

The bristling spears of the warriors crowded thick upon the plain.

Macrobius, quoting Virgil: 'And a shower of iron comes thick.' Ennius in the eighth book —

The line of lancers scattered its lances; came a rain-storm of iron.

Attack of the Numidians; Romans are mutilated:

Paulus: Men are called 'suppermati' (ham-strung) whose upper thighs are cut through in the manner of pigs' haunches. Ennius —

These the Poeni houghed, wicked haughty foes.

Hasdrubal sends the Numidians in pursuit of the Romans:

Macrobius, quoting Virgil: 'The four-footed beat of the hoofs shook the crumbling plain.' Ennius in the eighth book —

They gave chase: with mightiest clatter their hoofs shook the ground.

The military tribune, P. Sempronius Tuditanus, leads a remnant through to Canusium:

Livy: When he had made this speech, he drew his sword, formed the men into a wedge, and charged through the midst of the enemy.

The Senators prevent panic at Rome?:

Macrobius, quoting Virgil: 'Many a day and change of work in ever-varying life have brought back countless men to better state; and fortune, her eye now here now there, has had the laugh and set men anew on foundation form.' Ennius in the eighth book —

'Many things does one day bring about in war... and many fortunes through chance sink low again. In no wise has fortune followed any man all his days.

The fourth consulship of Fabius, 214 BC:

Nonius: 'Quartum' and 'quarto.' E. rightly has 'quartum' in —
Quintus the father was made consul for the fourth time.

During the siege of Capua. Hannibal marches on Rome, 211 BC:

Paulus: 'Ob,' ... for 'ad'; for example Ennius —

He began by night to lead his hosts against Rome.

His retreat:

Propertius: And he sang... how our Guardian Gods put Hannibal to flight
from their Roman home.

Capua is stormed, 211 BC:

Festus says: 'Oscans.' Verrius states that the people we call by this name were formerly called the 'Opscians,' his witness being Ennius, since he says

The Opscan gives battle from the wall.

Fate of Seppius Loesius and others of Capua:

Paulus: 'Meddix' is among the Oscans the name of a magistrate. Ennius —
There the chief magistrate was made prisoner, the other was slaughtered.

Hymn of Livius Andronicus (?) to Juno, 207 BC?:

A scholiast: Ennius says in the eighth book —
The flute composed a song of music,

Juno begins to favour the Romans:

Priscianus: Authors are wont to vary their figures... for example, Ennius —
Saturn's daughter, mighty among goddesses, dearest of those that dwell in
heaven,

Servius: 'She will change her counsels for the better,' because in the Second Punic War, according to Ennius —

Juno was appeased and began to shew the Romans her good-will.

And Jupiter promises that destruction awaits Carthage:

Servius: In Ennius Jupiter is introduced as promising the Romans that Carthage shall be overthrown.

The drunken Gauls at the Battle of the Metaurus, 207 BC:

Macrobius, quoting Virgil: 'They rushed on the city, which was buried in sleep and wine.' Ennius in the eighth book —

And now the enemy, mastered by wine and buried in sleep,

Festus: 'Occasus'... for 'occasio'... —

But when the occasion or the time smothered their daring,

Triumphant return of the two consuls:

Servius (supplemented): 'Mactus.' Even the form 'mactatus' was used for this; for example, Ennius —

Thence returned Livius magnified with a great triumph.

New fleet of Scipio Africanus (consul, 205) in training?:

Nonius: ‘Portisculus’ is, in its proper sense, the term for the time-beater of a ship’s oarsmen; that is to say, the man who holds the staff for which the term ‘portisculus’ is used; by means of this he times the rhythm and ‘lay to’... —

that, holding the oar forward, they should obey and watch when the boatswain proceeded to give them the signal.

Book IX. Scipio's campaigns in Africa; Peace, 201 BC

M. Cornelius and P. Sempronius consuls, 204 BC

Cicero: The following is a passage in Ennius' work, in the ninth book, I think, of the *Annals* —

Then Marcus Cornelius Cethegus, son of Marcus, a spokesman whose mouth spoke winsome speech, is put in as a colleague to Tuditanus.

He calls him an orator and also grants him winsomeness of speech... but the greatest stroke in praise of eloquence is surely this —

... By those fellow-countrymen who were then alive and had their being he was once upon a time called the 'choice flower' of the people,

Well said indeed. For, as the glory of a man is his natural talents, so the lustre of those very talents is eloquence; and a man surpassing in eloquence was admirably called by the men of that time 'flower of the people — and the marrow of Persuasion.'

... This Cethegus was consul with Publius Tuditanus in the Second Punic War, and Marcus Cato was a quaestor in their consulship, in round numbers only one hundred and fifty years before my own consulship; and were this fact not known through the testimony of Ennius alone, antiquity would have buried this very Cethegus, as maybe it has buried many others, in oblivion.

Scipio's campaigns in Africa?:

Festus: 'Metonymia'... when the meaning of a word contains exactly the contents of its equivalent; for example, Ennius when he says —

Trembled Africa, land rough and rude, with a terrible tumult.

Battle of Zama? 202 BC:

Nonius: 'Luctant' for 'luctantur'... —

The soldiers struggled with sturdy strength.

Nonius: 'Pulvis' ... of the feminine gender... Brown dust flies aloft

Nonius: 'Debil,' the same as 'debilis'... — a feeble fellow

Priscianus: Verbs ending in geo... —

Just as the Cyclops' belly once swelled high, stretched tight with human
flesh

The spoils won after the battle of Zama:

Servius(?): ‘Undantem,’ the same as ‘abundantem.’... Ennius in the ninth book of the Annals — the army billowed in booty.

Hannibal's defeat?:

Nonius: 'Famul,' the same as 'famulus'... —

Fortune on a sudden casts down the highest mortal from the height of his sway, to become the lowliest thrall.

Scipio to Hannibal?:

Priscianus: Ennius... in the ninth book puts ‘frux,’ which is an adjective, for ‘frugi homo’ —

‘But to what end do I speak so? “No sooner said than done” — so acts your man of worth.

Terms of peace imposed on Carthage, 201 BC:

Varro says: ‘Militis stipendia’ (soldier’s pay) is a term used because they weighed it as a ‘stips’ (small coins in piles). This is the derivation of ‘stipendia’ as used by Ennius among others —

The Poeni paid payments of money.

Funeral of the slain?:

Macrobius: Virgil inserted into his work even Greek words... following the daring of ancient authors.... Ennius in the ninth book — twice six lighted lamps

Italy after the war? the soldiers must return to the soil:

Nonius: 'Politiones,' diligent cultivations of fields...

'He will take toothed rakes for to dress the fields.

Let Rome's liberty be maintained:

Nonius: 'Perpetuassit,' may be perpetual, eternal... —

... 'and liberty, that it may last for ever and all that I may have done

**Book X. Wars with Macedon to the settlement with
Philip, 196 BC, after the Battle of Cynoscephalae**

Prologue:

Gellius: ‘Inseque’ has the sense of ‘go on to tell,’ and this therefore is the form used by Ennius in these verses —

Go on, O Muse, to tell what each commander of the Romans wrought with his troops in war with King Philip.

But the other... insisted that we must trust Velius Longus,... who wrote that in Ennius we should read not ‘inseque’ but ‘insece.’...

First Macedonian War (214–205 BC); expedition of Valerius Laevinus (214):

Priscianus: The oldest writers used to say also ‘campso, campsas,’ bend.
Ennius in the tenth book —

They doubled Leucate.

Second Macedonian War, 200–196 BC Consuls of 200:

Isidore: ‘Zeugma’ is a period when more than one idea is completed by one verb... for example... —

Greece was given by lot to Sulpicius, Gaul to Cotta.

Sextus Aelius Paetus, consul with Flamininus, 198:

Cicero: —

A man uncommonly well-witted, shrewd Sextus Aelius who was a man of more than common wit and shrewd, and called such by Ennius not because he used to search for things which he could never discover, but because he used to give such answers as freed from anxiety and trouble those who had asked him questions.

Activities of T. Quinctius Flamininus in 198. A shepherd sent by the Epirote King Charopus to guide the Romans, asks:

Cicero: —

Titus, if it is I can help you in anything and lighten you of the worry which, stubborn in your breast, now sears and haunts you, will there be any reward?

Flamininus sent to Charopus to ask if the shepherd were trustworthy; the reply:

Cicero continues: for I may be allowed to address to you, Atticus, the same verses as those in which Flamininus is addressed by —

‘That man not blessed with wealth but full of loyalty, although I know for certain it is not, like Flamininus— ‘that you are care-worn, Titus, thus day and night.

The night-march of Flamininus, guided by the shepherd:

Macrobius, quoting Virgil: 'Atlas on his shoulder turns the heaven dotted with blazing stars' ... Ennius in the tenth book —

And then the night went on, dotted with blazing stars.

The Battle of Cynoscephalae, 197 BC; anxiety of Flamininus:

Servius (supplemented): ‘Mussant’ also means ‘they murmur’... —

He was watching the mettle of his army, waiting to see if they would grumble, saying ‘what rest will there be at last from our fighting, or end to our hard toil?’

Speech of Flamininus before the battle:

Diomedes says: Some old writers used the form 'horitatur'... —

The commander... cheers and cheers them on 'horitatur' being as it were in iterative form.

The battle: special troop of Philip?:

Priscianus: The oldest writers did not always elide m;... —

Then he led some eight thousand warriors, wearing badges, chosen men, strong to bear war well.

Impatience of Flamininus' army?:

Festus: 'Nictit' is a term used of a dog gently whimpering as he scents the tracks of wild animals... —

And just as sometimes a fleet hunting-dog, tied up by a chain, is wont to do if by chance her keen-scented nostril has caught scent of wild quarry — she lifts her voice in a whimper and straightway loudly gives tongue.

Fighting on rough ground:

Diomedes: 'Pinsit,' according to the third conjugation... —
They bruise the ground with their knees.

Demetrius, younger son of Philip, taken by Rome as a hostage; the parting with Philip?:

Nonius: 'Passum,' stretched out, spread open: whence Ave also say 'passus,' step; because the feet spread open, as they step apart, each from the other... —

Sick at heart and with hands flung wide, the father...

By 'passis' as applied to 'palmis' he means open wide and outstretched.

Lament of Philip on the exile of Demetrius?:

Donatus, on 'Indeed the "columen" of his household' in Terence:
'Columen' in the sense of summit or 'columen' in the sense of pillar?... —

'They have now overturned and moved away the pillar of the realm.

**Book XI. From the Peace made in 196 to the Opening of
the War with Antiochus III (192 — 1); Cato in Rome
and in Spain**

Greece after Philip's defeat:

Festus: That, 'quippe' means 'quidni' Ennius is a witness in the eleventh book —

Surely are all kings wont in times of good fortune...

Flamininus proclaims 'The Freedom of Hellas'; he points to the relation of the Romans to the Greeks:

Festus: 'Sos' for 'eos'... —

'They maintain that the Greeks — men are wont to speak of them as Grai
— ... language through long...

Brachyllas (?) warns the Greeks against the power of Rome:

Macrobius, quoting Virgil: ‘When captured, could they be in truth captured? No. And did Troy burning burn her warriors? No.’ Ennius, when he was speaking about Pergama in the eleventh book, wrote —

‘Troy’s citadel, which on the plains of Dardanus could not perish or be captive when captured or when burnt become ashes.’

a place in Greece:

Festus: 'Rocks'; of these there are two kinds, of which one is natural stone jutting out into the sea... —

a cliff deep-falling, covered by mighty crags.

Cato on the one-time modesty of women:

Nonius: 'Lacte' in the nominative case... —

'and she blushed withal like milk and crimson mingled.

He contrasts the luxury of his own day.

Nonius: 'Peniculamentum'; a term which the old Romans use for part of a dress....— 'skirts hang low down to every little foot.

He curses the 'moderns':

Nonius: 'Crux' of the masculine gender... —

Says he, 'Give them destruction, Jupiter, with titter hell!

Cato in Spain, 195 BC; battle with the rebels:

Priscianus: 'Sono' goes on both 'sonas' and 'sonis'... —

Then the round shields resounded, and the iron spear-points whizzed;

Priscianus: From 'strido' some have conjugated... 'stridi.' — and the spear, shot into his breast, whizzed as it sped through.

A Spanish chief parleys with a Roman embassy?:

Charisius: ‘Hispane’ is a form used by Ennius in a book of the Annals —
‘Report you: it is the Spanish that I speak, and not the Roman tongue.’

Unplaced fragment:

Paulus says: ‘Rimari’ means to search thoroughly, as it were in the very ‘rimae’ crannies. Festus says:... Ennius in the eleventh book — both parties pried.

Book XII.

A reminiscence of Fabius Maximus Cunctator:

Cicero: How much better was the behaviour of Quintus Maximus of whom Ennius says —

One man by his delays restored the state; Hearsay he would not put before our safety; Hence to this day the warrior's glory shines — In after time, and more than it shone once.

Rejoicing after victory?:

Priscianus: ‘Acer’ and ‘alacer’ and ‘saluber’ and ‘celeber’ are found inflected in both -er and -is in both genders... —

Yes, all those victors, every single soul, Contented from the bottom of their hearts — Sleep on a sudden, over all the plain, Most soft thrilled tingling through them, tended well By wine.

Ennius mentions his age:

Gellius: Marcus Varro has recorded that Ennius, in his sixty-seventh year, wrote the twelfth book of the Annals; and that Ennius himself mentions this very fact in the same book.

Book XIII. The War with Antiochus perhaps to the departure of Lucius Scipio and Publius Scipio Africanus for the East in 190 BC

NOTE ON BOOK XIII

Only two extant fragments are definitely assigned to this book, and two others can be with probability added to these. The context of all of them must remain uncertain; but the book probably described the war with Antiochus to the departure of the two Scipios for Asia in 190. The following seems to me to be the most probable arrangement of the fragments. Lines 366–8 give us the only tradition which represents Hannibal as a would-be peacemaker between Rome and Antiochus. We cannot connect it very well with Gellius, V, 5, where Hannibal shows a veiled contempt of the army which Antiochus had gathered together before the battle of Magnesia; the tale looks like a fiction. Now in 193 Hannibal had a chance interview with the Roman commissioner P. Villius at Ephesus. Nothing vital was discussed, but the incident caused Antiochus to cast suspicion on all that Hannibal did (Livy, XXXV, 14). In the same year Antiochus held a council of war to which Hannibal was not invited (Livy, XXXV, 17 ff.). Hence lines 386–8 may well belong to a soliloquy of Antiochus, or a speech of his delivered at the council. In Livy, XXXV, 19 we have a warlike counterblast of Hannibal which he gave when he first discovered why he was out of favour with the king. It implies that the king suspected Hannibal of being at least pacific if not pro-Roman. Line 369 seems to belong to a narrative of fears felt at Rome and elsewhere in 192 lest Antiochus should cross into Europe like another Xerxes (V., CXCVIII). Line 370 suggests Antiochus in defeat, and since it is attributed by Gellius to Book XIII, would allude to the defeat of the king at Thermopylae in 191. Line 371 might well refer to the siege of Pergamum by Seleucus IV in 190 BC.

Antiochus suspects Hannibal (193 BC):

Gellius: ‘Ennius used “cor,” said Caesellius, as he did many other similar nouns, in the masculine gender; for in the thirteenth book of Annals he wrote “quem cor.”’ He then added two lines of Ennius.’... Antiochus, King of Asia, is the speaker of these words.... But what Ennius meant was something different by far. For there are three lines, not two, which go to complete this utterance of Ennius; of these Caesellius overlooked the third —

‘while Hannibal with bold breast exhorts me not to make war — he whom my heart believed to be a most mighty counsellor, yea one devoted in war’s ruggedness.

Reminiscence (192 BC) of Xerxes crossing from Asia to Europe (480 BC):

Varro: The phrase ‘As it were the Hellespont and its barriers’ comes from the fact that Xerxes at one time made a ‘barrier’ in that region. For, as Ennius says — and he stretched a bridge over deep Hellespont.

Antiochus laments his defeat at Thermopylae in 191 BC by Glabrio:

Gellius: No one on that occasion remembered that the verb ‘verant’ was used by Ennius in the thirteenth book of the Annals... —

‘Do seers, in all their life’s course, tell much of truth?’

Siege of Pergamum by Seleucus IV in 190 BC?:

Servius (supplemented): 'Favere.' The old writers used it even in the sense of 'velle.' Ennius —

The matrons crowded the walls, eager to look on.

Book XIV. From the Departure of the Scipios to the settlement of Asia after the Battle of Magnesia

Defeat of Polyxenidas by Aemilius Regillus at Myonnesus, 190 BC; departure of the Roman fleet:

Gellius: You made me understand those very charming words from Ennius' fourteenth book of Annals... —

Forthwith they gently swept a sea of yellow marble; green foamed the brine beaten by the thronging ships.

The rapid advance:

Macrobius, quoting Virgil: 'Smooth glides the well-greased fir-wood through the waters.' Ennius in the fourteenth book —

Smooth glided the well-greased keel and its rush skimmed over the waves.

The enemy is sighted near Myonnesus:

Macrobius, quoting Virgil: 'Looking down on the sail-fluttering sea.'...
Ennius in the fourteenth book —

When they saw far off the enemy coming towards them with the breeze in
sail-fluttering ships,

The Scipios cross the Hellespont, 190 BC:

Priscianus: These same verbs are found, in the oldest writers, inflected according to the third conjugation also... —

The broad beaches sound

Speech before the battle of Magnesia, 190 BC:

Priscianus: ‘Orior’ and ‘mорий’ are found to have been inflected by authors according to both the third and the fourth conjugation.... —

‘Now is the day when glory passing great Shows itself to us, whether we live or die.’

Beginning of the battle:

Macrobius, quoting Virgil: 'Then the battle-field, all iron, bristles with lances.' 'Bristles' is strange here. But Ennius too in the fourteenth book has

On both sides the host bristles rough with javelins.

... But again earlier than all writers Homer said: 'The battle, man-destroying, bristled with long spears.'

Antiochus in his defeat:

Priscianus: Still, the oldest writers pronounced both long and short the penultimate syllable of the above-mentioned word (that is ‘tutudi’)... —

He began to speak— ‘O my countrymen, what fortune has thus bruised me — and I deserved it not — and has destroyed me in fierce, in bitter war!

Burning of the dead after the battle:

Festus: 'Ob' instead of 'ad'...

All butchered, and burnt in the clear calm night.

**Book XV. The Aetolian War, 189 BC, and the
Achievement of M. fulvius nobilior, whom ennius
celebrated elsewhere in a separate work (p ff.). The
original conclusion of the Annals**

The siege of Ambracia by Fulvius Nobilior, 189BC:

Nonius: 'Falae' are wooden towers... —

They cleft the corner-beams; floors and siege-towers were built

Priscianus: Ennius in the fifteenth book of the Annals —

Many were laid low by death with sword and stone in headlong fall within
or without the walls.

Priscianus: 'Arcus'... is found even in the feminine gender in old writers... —

They look up at the bows (?), which are said by mortals...

A sortie

Macrobius: There are other passages (in Virgil), consisting of several lines, which Maro, with the alteration of a few words, transferred from the old poets to his own work.... The passage about Pandarus and Bitias opening the gates is taken from the fifteenth book of Ennius, who introduced the tale of how two Histrians during a siege burst out of the gate and caused a slaughter among the besieging enemy.

Ennius' original ending to his Annals; his old age:

Cicero: For it is their own blemishes and their own sins that fools lay to the charge of old age, a thing which Ennius, of whom I made mention just now, was not wont to do, thus —

Just as a valiant steed, who has often won victories at the Olympic games in the last lap, now at length, worn out by old age, takes rest,

He is comparing his old age to that of a valiant and victorious horse.

Book XVI. From 188 BC to the end of the Istrian War

NOTE ON BOOK XVI

That Ennius described the Istrian War is certain, provided that the episode about Aelius (see p. 154) is rightly interpreted. But Ennius must also have sketched the somewhat scattered events between 188 and 178, such as the march of Manlius through Thrace, the wars in Spain and Liguria, the affairs of Italy, the trial of the Scipios, the deaths of Scipio Africanus and of Hannibal, and the censorship of Cato. Nearly all the extant fragments seem to belong either to the Prologue of the book or to the Istrian War.

Cp. St., p ff.; Livy, XLI; Valmaggi, p ff.

Prologue; past work; growing age:

Festus: That ‘quippe’ means ‘quidni’ Ennius is a witness... in the sixteenth book —

Surely it is enough that the old-time wars of warriors were undertaken!

Nonius: 'Pigret'... —

I am loth to take up the task late in ageing life.

Gellius: 'Dies' instead of 'diei'... —

Lastly, that which the long age of my day has crushed....

But the heroism of two brothers re-inspires him:

Pliny: Quintus Ennius had a particular admiration for Titus Aelius Teucer and his brother, and on their account added to his Annals the sixteenth book.

A general remark on this period of Roman History?:

Macrobius, quoting Virgil: ‘They strain with all their might and main’:
Ennius... in the sixteenth book —

Kings throughout their kingship are in quest of statues and sepulchres; they
build up a name and strain with all their might and main.

The turning years:

Priscianus: 'Acer.'... —

Autumn follows on summer; after it comes keen winter.

Censorship of Marcus Aemilius Lepidus and Marcus Fulvius Nobilior, 179 BC:

Cicero: But is it not true that our famous Marcus Lepidus, who was twice consul and also pontifex maximus, is praised, not only by the record of tradition but also in the written evidence of Annals and by the greatest of our poets, because with his colleague Marcus Fulvius, a great enemy of his, on the day when he was made censor, he at once made a reconciliation in the Campus?

An ageing Roman?:

Festus: 'Regimen' for 'regimentum'... —

First the aged man, tardy in his ruling, skilled in war

The Istrian War, 178–7 BC:

King Epulo sees the Romans move on Lake Timavus:

Festus: ‘Spicit’ is likewise used by archaic writers without a preposition prefixed.... ‘spexit’ also. Ennius in the sixteenth book —

When King Epulo spied them from the top of high crags,

it Car. Sang. Mon. sit rell. fit Fabricius coll. Serv., ad Aen., VI, 685

bradys Mr. bradyn cd.

Epulo Bergk / / / / pulo Fest. epulo Varro (Apulo Flor., I, 26: Aepulo Liv., XLI, 11, 1; at cf. Verg., Aen., XIII, 459 Ěpŭlo) populos olim V cautibus olim V cotibus Bergk nunc prob. V montibua Laetus contibus cd.

The Istrians from behind a hill keep watch over the Roman camp by the Lacus Timavus, 178 BC:

Festus: 'Obstipum,' slanting... —

Slanting mountains standing in the way, whence rises up the night.

The Istrians are well prepared:

Priscianus: 'Frux' ... derived from φρύγω...

'If by daylight, if at night, if soon, if now we be given success.

The Istrian plan of attack on the Romans:

Festus: 'Quando'... —

'When night shall fly girt up by constellations in her midst,

Dawn comes:

Macrobius, quoting Virgil: ‘Nor was there a clear and starlit heaven.’
Ennius had said before in his sixteenth book —

Meanwhile the torch dies out and pink trailing dawnlight covers the Ocean.

The Romans on the watch:

Servius (supplemented), reading ‘ore fave’ in Virgil: Come close with the silence of worship: in the sixteenth book Ennius —

Here in ambush they keep watch, while some of them take rest, guarded by their swords, keeping a shut mouth under their shields.

The tribune Aelius reminds the consul (A. Manlius Vulso) of his duty:

Festus: 'Navus' swift and strenuous... —

'It is the part of commanders who are men of deeds, to keep discipline.

Aelius says he will stand his ground:

Festus: The same (i.e. Ennius), when he says ‘sapsa’ instead of ‘ipsa nec alia,’ writes in the sixteenth book —

‘in the place where my very duty displays itself and commands me.

The hopes of Aelius:

Festus: The archaic writers used a plural ‘speres’... —
‘I hope — if hopes can help at all,

Possibly from the consul's reply to Aelius:

Festus: 'Prodit,' ... ruins... —

'Not to ruin the State by hoping eagerly

Aelius stands fast against violent attacks:

Macrobius: Virgil has certain passages which he is believed to have transferred from Homer; but I shall show that they are passages which were taken from authors of ours who, earlier than Virgil, had transferred these passages from Homer to their own poetic works.... Homer on a brave fight fought by Ajax has —

But Aias could no longer stand his ground; for distressed was he by spears. Yea, the will of Zeus overmastered him, the Trojans too who pelted him; dread was the rattle which his shining helmet thus pelted kept around his brows, for pelted was it again and again over its fair-wrought cheek-pieces. Weary was he too in his shoulder — the left where he firm and constant held his motley shield, nor could they by lunging all around him with their javelins so dash him off. And ever was he gripped in cruel gasping, while sweat unquenched poured down off his limbs from every point, nor could he in any wise draw breath; but on all sides heaped was hurt on hurt.

This passage Ennius in the sixteenth book transferred to the fight of the tribune C. Aelius, in the following lines —

From all sides the javelins like a rain-storm showered in upon the tribune, and pierced his buckler; then jangled the embossment under spears, the helmet too with brassy clang; but not one of them, though strain they did from every side, could rend apart his body with the iron. Every time he shakes and breaks the waves of lances; sweat covers all his body; he is hard distressed; to breathe he has not a chance. The iron came flying as the Histrians cast the spears from their hands to harass him.

By the use of this as an example Virgil, on the subject of Turnus hemmed in, has rendered the same passage with a more elegant grace —

Thus neither by the strength of his shield nor of his right hand can the young warrior withstand an onset so great, so overwhelmed is he by javelins cast at him from all sides: again and again his helmet jingles and jangles round the hollows of his temples, the firm plates of brass gave way under the stones, and his horse-hair crest was struck from his head; the embossment could not bear the blows; the Trojans, yea and Mnesteus too like a thunder-bolt, redoubled the thrusts of their spears. Then over all his body sweat

trickled and flowed in a dark stream; no power had he to draw his breath; a sick sore gasping shook his wearied limbs.

The death of Aelius?:

Macrobius: 'He fell forward upon the wound; his weapons dinned over him.' Ennius in the sixteenth book —

He tumbled and withal his armour dinned over him.

The Istrians prevailed; they feast in the Roman camp at the order of the king:

Diomedes: 'Horitur' was used for 'hortatur'... —

He orders and encourages them to break their fast.

The Romans recover their camp; King Epulo, half-drunk, escapes:

Servius (supplemented): Others take ‘vellere’ to mean ‘to move.’ Ennius

—

Then the king, full roused, pulled himself up.

The siege of Nesactum by C. Claudius Pulcher, 177 BC?:

Varro: There are many sounds which though belonging to animals have been used figuratively of men... Ennius... transferred from the kid —

The clamour rolling skyward bleated through the air.

Festus: 'Vagor' instead of 'vagitus'... —

this clamour... the besiegers... with winged bleating

From scenes of battle:

Priscianus on 'tutudi':... E. in the sixteenth book —

The lance of sturdy mettle punched through his right side.

Macrobius, quoting Virgil: 'Then a cold sweat came oozing down all my body.' Ennius in the sixteenth book —

Then sweat oozed from all his fear-filled body.

Macrobius, quoting Virgil: 'Still the darting lance took away the helmet top.'
Ennius in the sixteenth book —

Still the lance flying at him carried away with it the badge.

**Book XVII. Probably from the end of the Istrian War to
the Defeat of P. Licinius Crassus at Callinicus, 171 BC,
during the third Macedonian War**

Perseus of Macedon fortifies the passes of Tempe, 171 BC?:

Festus: 'Specus' in the feminine gender... Ennius —

Then a hollow cavern opened widely inwards under the mountain.

Perseus watches Crassus from Mount Ossa?:

Priscianus: Genitive even in -as... —

himself the leader of the way

Defeat of P. Licinius Crassus in a cavalry-battle at Callinicus, 171 BC:

Macrobius, quoting Virgil: ‘The four-footed beat of the hoof shakes the crumbling plain.’ Ennius... in the seventeenth book —

The horsemen charged, and the beating of their hollow hoofs shook the ground.

The clash:

Macrobius, quoting Virgil: ‘As from time to time with a great whirlwind gales set against each other meet in conflict — the west wind and the south, and the east happy in his horses of the dawn.’ Ennius in the seventeenth book

They rushed together as when the breath of the showery Wind of the South and the Wind of the North with his counterblast strive to upheave billows on the mighty main.

Homer: As when two winds, the Northern and the Western, stir up the fishy sea; they come on a sudden, blowing from Thrace, and forthwith the black billow rises to a head,

Macrobius, quoting Virgil: 'Uproars to heaven a shout and the Latins, one and all, '... Ennius in the seventeenth book —

Uproars to heaven the shout that rose from either side.

Slackness of discipline in the Roman army?:

Servius (supplemented): ‘Mussant’ here means ‘murmurant’; it is a term which is also used with a sense of not speaking... —

No, it is not meet that good warriors should mumble; warriors who, straining in the toil of battle-fields, have given birth to deeds.

Unplaced fragments:

Nonius: ‘Longiscere,’ to become long, or to be broken... —
nor do their firm bodies languish at all.

The same poet —
when the sunny days shall make them lengthen long.

Book XVIII. Further Events of the year 171?

Making a camp:

Nonius: The 'gruma' is a certain measuring-instrument; by means of this, when it is fixed in position, roads are built in a truly straight line.... Ennius in the eighteenth book, for 'to mark out with the measuring rod,' uses the phrase

to level off the meeting-place

The indecisive battle at Phalanna?:

Gellius: But on the other hand Ennius again in the eighteenth book of Annals writes —

a tawny mist

‘fulva’ not ‘fulvo,’ not only because Homer says ἡέρα βαθεῖαν but, I think, because he believed the former sound a to be more musical and pleasant.

Other Fragments of the Annals not assigned to any Book

From Book VIII or IX?

The six following fragments, to judge from the probable parallelisms in Virgil, come from a description of a sham naval fight or of a fleet in training; the racing ships are compared with racing chariots and horses. Cf. V., 87–8; H. A. Koch, *Exercit. Crit.*, 11; Norden, 165–7. The scene may be the sham display by Scipio at New Carthage in 210 b.c. (Livy, XXVI, 51; Polyb., X, 20, 1, 6); or at Syracuse in 204 BC (Livy, XXIX, 22); or possibly the frs. describe the training of Scipio's fleet in 205 (Livy, XXVIII, 45–6); or even the activities of the Spartan Nabis at Gytheion in 192 BC (Livy, XXXV, 25 ff.).

Festus: 'Termo' is, as used by Ennius, a Graecism... —

... a good prompter before the boundary-post at the limits was now....

[Virgil describes a boat-race round a post set up by Aeneas.]

Isidorus: 'Celoces' are what the Greeks call κέλητες, that is, swift biremes or triremes fitted for the service of a fleet. Ennius has —

The cutter Smooth o'er the white o' the waves on a keel very greasy she glided.

[Virgil goes on to describe the racing ships.]

A scholiast, on Virgil's 'even as when teams of four pour out from the barriers': 'Barriers,' doors. Ennius says —

When pouring from the barriers the chariots with a mighty clatter strive to move headlong,

Charisius: As in the case of a ship we can speak of a driver, so in the same way we can speak of a steersman in the case of a chariot, for example —

and when the steersman has turned his horses with a mighty pull,

[Virgil likewise compares the racing ships to racing chariots, and imitates Homer.]

Festus: 'Restat.' Ennius is stated to use this word for 'distat' when he says —

Its rush not far off keeps steady in the middle regions of the course.

Virgil has: her own speed bears her flying on.

Festus: 'Termo' is, as used by Ennius, a Graecism... —

with giant speed it goes along at the place where the boundary-post is set.

Cicero: Yes, men call upon him not only as Jupiter but also as lord of the universe, and ruler of all things by his nod, and, as Ennius says —

father of gods and men

Varro: Ennius... calling upon the same god, says —
father and monarch of gods and men

Virgil says:

The begetter of gods and men, with a gentle smile for her in his look, with which he calms the sky and the weather, gently kissed his daughter.

Servius, on ‘subridens’: ‘With a gentle smile.’ He represents Jupiter as happy and such as he is wont to be when he brings calm weather.... An augments of Servius adds: Ennius has —

Here Jupiter smiled, and with the almighty’s smile Smiled clear and calm all weathers.

Homer says: So spake and smiled the father of men and gods.

Servius (supplemented): 'Arcebat,' kept off. It means also 'contains.' Ennius

who with bright thunderbolt Encloses all things in a burst of sound,

Cicero: It was with reference to our system of augury that Ennius wrote —

Then on the left, in weather clear and calm, He thundered a good omen.
Affairs of State.

Priscianus: 'Celerissimus' for 'celerrimus.'... Ennius in the Annals —

‘And then after most swiftest rumour had spread through the lands,

Servius, on Virgil's 'making decision with the sword': This reading is true Latin and has ancient testimony. For he followed Ennius... —

Busied with great affairs they were making a decision.

Servius, on 'cum vōmĕre' in Virgil: 'Cum' is redundant... Ennius —

With his own hallowed heart he poured forth speech;
that is, 'proprio pectore,' for 'cum' has no force here.

Charisius: 'In mundo' for 'palam' and 'in expedito' and 'cito'... Ennius —
‘Whether it is life or death is now in readiness for you’

Servius (supplemented), on 'Strike strength into the winds' in Virgil:... Ennius

By his words he struck wrath into the Romans

Cicero: You don't say so, Atticus! You, who praised the nice honour of my conduct —

‘Durst you thus out of your own mouth...

(says Ennius), ask me to give Scaptius some cavalry to collect his debts with?

Varro: 'Tueri' has two meanings, one derived from the idea of looking at, whence comes Ennius' use of it... —

‘What man, father or kinsman, will wish to look you all in the face?’

Nonius: 'Vultus' ... in the neuter.... Ennius —

‘You and your faces will be ever turned away

Varro: Many animal sounds have been used figuratively of human beings;... of quite clear cases there is, for example, Ennius' —

when his heart in his breast barks his wants

... and of less obvious cases there is for example...

... Ennius' usage drawn from the calf... and the same poet's usage drawn from the ox —

clamorously mooing

and also his usage drawn from the lion —

they put a stop to their roaring.

Augustine: Just as Tully himself declared, speaking not in Scipio's nor anyone else's words but in his own person at the beginning of his fifth book (sc. On the Republic), having first quoted the line of Ennius where that poet had written —

On manners and on men of good old time Stands firm the Roman State.

Varro: With regard to this matter, only now could it be said, and not when Ennius wrote, that —

Seven hundred years it is, a little more or less, since renowned Rome was founded by august augury

Nonius: 'Caelum'... in the masculine.... Ennius —

Brave are the Romans as the sky's profound

Porphyrio, on Horace's words: 'It's worth your while, all you who wish no successful path for adulterers, to hear how they are burdened on all sides': He wittily perverts lines of Ennius —

'To hear is worth your while, all you who wish the Roman State to tread a successful path and Latium to increase.'

Servius, on Virgil's —

whom, lacking not of valour,
says: This is a line of Ennius.

Over a passage of Orosius, in a codex Sangallensis, mentioning the punishment of Minucia a vestal virgin in 343 BC, Ekkehart wrote: Ennius —

since nothing more horrible did any law ever demand.

Nonius: 'Propages' is a connected series drawn out without a break, or at great length.... Ennius —

Whence there might be crops and prolonging of life for us.

Priscianus: 'Necatus' is the proper term to use of a man killed by the sword, but 'nectus' of a man killed by some other violence. Ennius —

Some a plague did kill; others of them fell in wars.

War.

Cassiodorus: 'Cum' as a preposition must be written with a c; 'quum' as an adverb of time meaning 'quando,' with a q for the sake of distinction, for example in Ennius —

When the commander sets forth with his hosts,

Nonius: 'Metus' ... in the feminine.... Ennius —

Nor any fear holds them; trusting in their valiance, they rest.

Festus: 'Sultis' means 'si vultis';... Ennius —

‘Open your eyelids, will you all, and let your brains leave sleep behind.’

'Lactantius,' on 'And sleep fled away, his horn empty' in Statius: Sleep is represented by painters so as to appear to pour out over slumberers liquid sleep from a horn. So Ennius has —

When the young warriors of Rome dry themselves from sleep.

Nonius: 'Latrocinari' to serve as a soldier for pay.... Ennius —

and the hired warriors began to talk among themselves of their fortunes

Nonius: 'Sagum'... Masculine form. Ennius —

Therefore a thick cloak covers his back

Festus: Ennius... —

... one Syrian to carry a stake, still he could defend,...

‘suri’ are stakes; the diminutive is ‘surculi.’

Virgil: Not when conquered can they have done with the sword. An augments of Servius adds: Ennius —

‘He who has conquered is not conqueror Unless the conquered one confesses it’

Varro and the rest speak of the Trojans as ‘unconquered’ because they were overthrown by trickery.

Festus: 'Superescit' means 'supererit.' Ennius —

‘Yes, so long as one gowned man of Rome is left alive,

Varro: In a passage of Ennius —

About then the shrill watchwords were making ready to give sound in a call, ‘cata’ means sharp; for this is the word used by the Sabines for ‘acuta.’

Paulus: 'Lituus' was so called on the ground that it is a witness of 'lis' (strife)... Ennius —

Thereupon the war-horn poured forth sharp sounds

Donatus, on 'With such faint spirit as that' in Terence: Ennius —

The best youth of Rome with fine spirit

Paulus: 'Cracentes,' slender. Ennius —

Sword-girt and slender round the waist.

Servius, on 'Armed in iron' in Virgil: Either 'well equipped with arms' or, according to the statement of Asper, 'having hearts of iron,' that is, 'thinking hard and bloody thoughts'; this makes him follow Ennius, who says —

girt round their hearts with broadswords.

Servius (supplemented), on 'In spears' in Virgil: Ennius has 'in lances' —
and the light-armed followed in lances.

Paulus: 'Sicules,' broad points of lances. Ennius —

The skirmishers, holding broad cutting-spears, advanced in a body.

Nonius: 'Falarica,' a very large missile.... Ennius —
... which come sturdily; the fire-spear was hurled

A Scholiast on Lucan's 'How standards faced enemy standards, eagles were matched one with another, and spears threatened spears': A line of Ennius —

Blunted back were spears that clashed against oncoming spears

*Serving (supplemented) on 'and with a spear stout as a beam he smote him
praying many a prayer' in Virgil: Ennius —*

and with a spear stout as a beam

Paulus: 'Runa' means a kind of spear. Ennius —

armed with spear, gave way

'runata,' that is, 'having given battle.'

Festus: 'Spira' is a term applied to the base of a pillar.... But Ennius gives the name to a multitude of men when he says —

coils wove he with his hosts.

'Lactantius,' on Statius... 'then his chill mouth fell silent; the trumpet finished alone its tune': Ennius —

And when his head was falling, the trumpet finished alone its tune; and even as the warrior did perish, a hoarse blare sped from the brass.

Servius, on Virgil's 'You, Larides, your severed right hand seeks — you — its master; and your fingers half alive lie twitching, and clench at the sword': The idea is Ennius', thus —

On the plains gaped his head torn out from the neck, and his eyes half alive lay twitching, and were fain to see the light.

Porphyrio, on Horace's 'Do you see how Soracte stands white in deep snow...?'...: 'Stet' means 'is laden,' as Ennius has it —

The plains stand thick with dust

and Virgil: 'And now you see the sky stand thick with dust.'

Servius (supplemented), on Virgil's 'With inturned spear he struck into the hollow mountain's side': Ennius —

‘for a heavy onset of Death strikes into my side.

Charisius:... Ennius also in a book of the Annals —

Bravo! The Latins were refreshed.

*The author of The Spanish War: Thus since shouts were mingled with groans,
and a clattering of swords struck upon the ear, the din confused the minds of
the raw levies. As Ennius says —*

Hereupon foot pressed foot and weapons weapons rubbed, and warrior
warrior thronged.

The same author: At this point, while our men were busied at the work, a number of our adversaries ran down from a higher level and by casting many spears wounded a number of our men who were unable to hold them back. As Ennius says —

Here now our men gave way a little while.

Servius (supplemented) on Virgil: 'Temere'... also means 'suddenly.' Ennius

‘Whither go you all so rashly?’

Varro: In a passage of Ennius —

Order was given to stand and delve into their bodies with spears.

This word ‘fossari’ in Ennius is derived from ‘fodio,’ whence comes the word ‘fossa.’

Isidorus: 'Taeterrimus' for very savage.... Ennius —
foul elephants

Servius, on —

goes a black column upon the plains

in Virgil: a half-line of Ennius used of elephants. Accius used it earlier (sc. than Virgil) of Indians.

Priscianus: 'Tutudi'... Ennius... in the Annals —

and their sturdy strength cruel winter crushed
Here he has scanned the penultimate long.

Nonius: 'Lapides.' This term can be used also in the feminine gender; for example, Ennius —

With so great a column were stones then upraised,

This is after the manner of Homer, who used his word for 'stones' in the feminine gender.

Macrobius: There is in Homer a description of a horse in flight, in these words:

Even as when a stalled horse full fed at the manger breaks his tether and gallops clattering over the plain, being wont to bathe himself in a fair-flowing river, glorying therein, high holds he his head, and round his shoulders floats his mane; and he trusting in his glory — swiftly do his limbs bring him to the haunts and pastures of mares,

From this Ennius derived the following —

And then just as a horse which, full fattened from the stalls, has burst his tether in his high fettle, and away with breast uplifted bears himself over the rich grey-green meadows of the plain; and withal again and again tosses his mane on high; and his breath born of his hot temper flings out white froth,

and Virgil: ‘As when, tether burst, has fled his stalls,’ and the rest.

[Virgil (speaking of Turnus) has:

As when, tether burst, has fled his stalls a horse, free at last and possessed of the open plain; maybe he makes for the pastures and herds of mares, or, accustomed to bathe in the water of a river known to him, flashes forth and neighs and lifting high his neck goes glorying; and his mane plays over his neck and shoulders.]

Charisius: When Ennius says 'celerissimus' —
goes like the most swiftest cavalry,
it is a barbarism.

Servius, on 'The enemy is here, Hi! With a great clamour the Teucri betook themselves through all the gates,' in Virgil: 'The enemy is here.' At this point we must punctuate so as to make 'hi!' a clamour of hastening soldiers. The idea belongs to Ennius, who says —

Hi, your swords!

Thus Virgil means: — shouting 'hi' with a great clamour they rushed at the gates. Others read 'the enemy is here, hi!'

Priscianus: 'Detondeo'... 'detotondi.' Ennius in the Annals —

Bare also stripped he the joyful fields, and he took the cities.

Servius, on 'quianam' in Virgil: 'Quianam,' 'why?' 'for what reason?' The expression is Ennian. An augments of Servius adds —

‘For why do we cut down the hosts with the sword?’

Gellius: At a sitting where a good many were present, it happened that a book chosen from Ennius' Annals was being read. In that book occurred these lines

The lowest breeders at the country's cost were armed with shield and savage steel; it was they with sentries guarded the city and its walls and mart.

Gellius: The particle 'atque'..., should it be doubled, increases and intensifies the action with which it is connected, as we notice in the Annals of Quintus Ennius (unless, in giving this line, my memory is at fault) —

and then and then approached the walls young warriors of Rome.

Paulus: 'Trifax,' a javelin three ells in length; it is shot from a catapult.

Ennius —

or the party-wall pelted by long spears might crumble away

Festus: 'Metonymia' (change of names) is a trope which comes about when... a lesser thing is given its meaning from a greater one; for example, Ennius has —

With a great crackle the breeze blew big the Fire-God's blaze.

A scholiast, on 'interea loci' in Terence: 'loci' is redundant;... Ennius —

The flame there, when it had been tossed about in a fierce whirl,
Naval affairs.

Isidorus: 'Agea' means the footways, the spaces in a ship along which the boatswain approaches the rowers; on this Ennius has —

Many wares he put in the gangway; and the long passage was filled full.

Servius (supplemented), on ‘At whose bidding the Earth first gave birth to the neighing horse’ in Virgil:... But some read ‘cui prima frementem | fudit aquam,’ because old writers used the term ‘fremitus’ for the roaring of water. Ennius... —

and Neptune’s water roared with ships.

Servius, on 'and the river of Lethe which floats in front of the peaceful dwellings' in Virgil: 'Praenatat,' flows by. Thus it was Ennius whom he followed, who says —

and floating billows

Servius (supplemented): 'Temere' means without cause. Ennius —

‘No chance is it that you steer sad at heart.

Isidorus: 'Clavus' is that by which a rudder is guided; on this Ennius has —
‘so long as I hold tiller straight and steer the ship.

Isidorus: 'Tonsilla,' an iron or wooden hook to which, when it is fixed on the shore, ships' hawsers are tied; on this Ennius has —

They transpierced the beach and tied up the hooked mooring-stakes.

Servius: 'Explebo numerum.'... 'Explebo' means I will diminish, for Ennius says —

They unfilled themselves from the ships and filled up the land.

A Scholiast, on Virgil's 'And father Portunus himself with mighty hand drove him on his way': Ennius —

and with mighty hand the river drove the Romans on.

Gellius: Furthermore, why does he (Julius Hyginus) not call to task Quintus Ennius also, who in the Annals uses 'praepes' not of the wings of Daedalus, but of something quite different —

Brundisium belted by a beautiful fair haven

Porphyrio, on 'speaking two tongues like a man of Canusium' in Horace: 'Bilinguis' is the term used because the Canusians used both languages (Greek and Oscan).... On that account therefore both Ennius and Lucilius wrote —

a Bruttian speaking two languages

Festus:... Ennius seems to have jested... and elsewhere —

Thence... Paros... were wailing.

Consentius: Poets make metaplasms when they of set purpose leave a wrong spelling uncorrected.... Ennius —

To him of my forefathers did I raise in my bereave ment a statue at Athens;
 ... by a metaplasma he has taken away (from orbatus?) the letter r.

Cicero: For if now men who have seen the gate of the Black Sea and the narrows through which passed the ship which was called Argo...(Ennius, Medea)... or those who saw the familiar straits of the Ocean —

where the greedy wave parts Europe and Libya,
 think they have achieved something, whatever kind of spectacle think we it
 will be when we shall be allowed to gaze on the whole earth?

Miscellaneous.

Virgil says:

Not all of it do I ask to embrace in my verses; not if I were to have a hundred tongues and a hundred mouths and a voice of iron.

A scholiast on this passage: 'not if I' and the rest; the idea is taken from Homer. And thus also writes Ennius —

Not if I were to have ten mouths with which my tongue could have skill to speak words without number, and my heart and breast were fast bound in iron,

Homer has:

The common sort I could not number or name; no, not even if I were to have ten tongues and ten mouths and a voice that none might break, and a heart of bronze within me.

Augustine: But for my part I think that the remark of Ennius —

All mortal men long to be themselves acclaimed
should be partly approved of and partly avoided.

Servius, on Virgil's 'He wakened cruel slaughter that spared none, and let loose all the reins of wrath'; 'The reins of wrath'... here he used a moderate expression, for Ennius says —

Let chariots of wrathfulness loose like a flood.

Macrobius: 'Eructo'... is derived from a verb 'erugit.' Ennius —

He scorned the springs whence spirts out a rush of water.

Servius, on a passage in Virgil: —

They tilted up the brazen bowls;
they drained at a draught; it is also a half-line of Ennius.

Gellius: Varro... discusses and distinguishes most acutely the difference between 'a half' and 'halved'; and he says that Quintus Ennius in the Annals was wise when he wrote —

Just as if a man were to bring a halved beaker of wine,
The missing part of that beaker should be spoken of as 'half,' not 'halved.'

Festus (on poison):... whose colour is changed by adulteration, for example Ennius when he says —

When that proverb ‘by the poison with which it has now but once been imbued’...

Festus: 'Solum,' earth. Ennius... —

But when she had passed swiftly over the fields of Earth,

Charisius says: 'Partum'... Ennius —
and by then almost of four parts...

Isidorus: And the parts of the sky are the hollow, the axis, the hinges, the vaults, the poles, and the hemispheres; 'hollow' is so called because it 'holds' the sky. Whence Ennius —

hardly to fill with terrors the hollow alone of the sky.

Isidorus: They say that teams of four 'run' on 'wheels' because this our universe 'runs' out its course through the swiftness of its orbit, or because of the sun, since it 'wheels' in a circular revolution; thus Ennius says —

Then the white wheel laid open the sky with its rays.

Servius, on Virgil's 'they have rolled the wheel through a thousand years':... and further this expression is Ennian.

Priscianus: 'Iubar' also they used to inflect both as a masculine and as a neuter noun. Ennius in the Annals —

Meanwhile the white brilliance of Hyperion sped away on its course.

*Servius on Virgil's: 'And from uplifted nostrils they send out breaths of light':
This is a line of Ennius with a change in the order of words. For that poet says*

And they pour out a flood of light from nostrils uplifted.

Servius, on Virgil's 'a place teeming with furious Southerlies': 'Southerlies.'
This is a figure of speech, namely, the particular for the general, which is
frequent in Virgil. He had read in Ennius —

with raging winds

Osbern: 'Hoc momen,' gen. 'mominis,' for 'momentum.' Whence Ennius —
without impulse of yours, o you winds.

Servius, on Virgil's 'A foal of high-bred stud lifts a high pace in the fields and places a pliant leg': 'lifts a high pace,' advances with a kind of prancing. 'Places a pliant leg': Ennius on cranes —

and they creep through the beanfield, placing a pliant leg.

Charisius: Virgil has 'aulai medio,' and Ennius in the Annals has —
of the fruite-bearing earthe

Gellius: Ennius too wrote 'rectos cupressos' against the accepted gender of the word, in this line —

 pines with nodding heads, and straight cypresses

Tragedies

Achilles or Achilles After Aristarchus

There seems to be no need to believe, as some do (R. 118), that Ennius wrote two plays in which Achilles played the leading part. It is more probable that our authorities cite two different titles of the same play (V. CCI), as they do also in, e.g., the case of Andromache (see p ff.), As in The Ransom of Hector (p ff.), the material for Achilles was drawn from Homer, but here Ennius' model was Aristarchus of Tegea, who wrote tragedies at Athens in the time of Euripides (Suidas, s.v. Ἀρίσταρχος, Euseb., Chron.). The play deals chiefly if not wholly with the πρεσβεία πρὸς Ἀχιλλέα. (Iliad, IX.) At the head of the text of each Latin item I have put the probable Homeric source of the fragment.

Place of assembly in the Greek camp.

Agamemnon calls a meeting of the army:

Plautus: I want to imitate Achilles after Aristarchus; so I will take my beginning from that tragedy —

Agamemnon

Up, herald; get me a hearing with the troops.

Herald

Oyez! Be still, and turn your minds to me.

Silence! This is the order of your general of stage-players.

Agamemnon advised a retreat from Troy; then Diomedes sharply rebuked him:

Nonius: 'Obvarare,' to turn crooked, to make corrupt, a term derived from 'varus' (awry). Ennius in Achilles —

For such men cross us by advice to which This gathering of rank already yields.

Achilles' tent.

On Nestor's advice, Phoenix, Ajax, Ulysses and Eurybates go to appeal to Achilles. From Ulysses' speech to him?:

Nonius: 'Defendere' ... to push back... —

Save you your men and drive you back the foe, While drive them back you can.

From Achilles' answer:

Gellius: Furthermore, Quintus Ennius, in that most famous book of his, used the term 'inimicitia'... —

Achilles

Here is the nature which is mine from birth — Friendliness and unfriendliness alike Do I bear plain to see upon my brow.

Achilles was not persuaded; then Phoenix tries his powers. The following comes perhaps from his speech:

Isidore: ‘Gloria’ is used of virtues, but ‘fama’ is used of vices... —

Phoenix

For a coward’s life you will raise up unto yourself the direst bad name, for a brave life, a ready store of glory; when men are evil wishers, they do raise up a bad name; but men who are well-wishers, they raise up glory.

Perhaps the following are also words of Phoenix:

Nonius: 'Proeliant'... —

In such wise are mortal men justling and tussling one with another.

Achilles would not be moved; Ajax advised Ulysses that they should give up and go; the following words are probably spoken by Ulysses in reply to Ajax:

Nonius: 'Regredere,' to retrace.... —

Ulysses

Whither now try you to restep your steps, Our cause yet undecided and unpleaded?

Possibly words of Achilles in final refusal:

Gellius: Ennius, in the tragedy which is entitled Achilles, puts ‘subices’ (‘underlayers’) for the upper air which ‘under-lies’ the sky —

By heaven’s god-haunted underlayers on high, Whence springs the storm
with savage shriek and swirl,

from a simile?:

Cicero: Then suddenly, gentlemen of the jury, great storms gathered, so that Dolabella was not only unable to set out when he wished, but could hardly stay in the town —

Such mighty billows were tossed and tossed again.

A scholiast on this passage: He made use of a half-line of Ennius, taken from the tragedy which is entitled Achilles.

from a battle-scene:

Festus: When Ennius, in Achilles after Aristarchus, says — Stood by with bronze held forward he means ‘with his shield spread in front of himself.’

Ajax

The four extant lines from Ennius' *Ajax* do not allow us to say with certainty whether his model was Sophocles' *Aΐας* or not. It is probable that the action covered the events from the rivalry of Ajax and Ulysses over the arms of Achilles to the death of Ajax by his own hand.

from the prologue?:

Nonius: ‘Statim,’ when the first syllable is pronounced long, as derived from ‘stare’ means perseveringly and uniformly.... Ennius in Ajax —
who warred with the Achaeans steadfastly.

Varro: —

Ajax

Some glow — the star-light? — in the heavens I see

By ‘iubar’ is meant the star (Venus) which is called ‘Light-bringer.’ Its rise indicates that the end of the night is near.

Outburst of Ajax in which he sneers at the spoils won by Ulysses?:

Festus: A nymph named Salmacis, a daughter of Sky and Earth, is said to be the origin of the name 'Salmacis' given to the water of a spring at Halicarnassus; he who had drunk this water became unmanned in the vice of lewdness. Ennius —

Spoils of Salmacis, gained without sweat and spilt blood.

Teucer is about to carry away self-slain Ajax:

Festus: Some have said that ‘tullii’ are jets, others that they are streams, others that they are strong spurts of blood gushing in an arc, like the spurts in the waters of the Anio at Tibur... —

Teucer?

with gush of warm blood fly the spouting jets.

Alcmaeon

All the fragments of this play are words from the latter part of it spoken by Alcmaeon; they, together with Cic, Ac, Pr., II, 28, 29, 'cum virginis fidem implorat' (see), make it fairly certain that the action corresponded with the plot given by Hyginus, 73, which we can expand a little from Apollodorus 'Library.' Passages from both sources are included here. In at least one other case (Alexander, see p ff.) Hyginus can be shown to have gone to Ennius for his plot. The original may have been Theodectes' Ἀλκμαίων, but more probably it was Euripides' Ἀλκμαίων διὰ Ψωφίδος (not his A. διὰ Κορίνθου).

Hyginus: Amphiaraus the seer, son of Oecleus and Hypermnestra, a daughter of Thestius, because he knew that if he joined in the attack on Thebes he was destined not to return thence, went accordingly into hiding, his accomplice being his wife, Eriphyle, a daughter of Talaus. But Adrastus, that he might track him down, offered a golden necklace set with gems as a present to Eriphyle, who was his sister; and she, eager for the gift, betrayed her husband. Amphiaraus bade his son Alcmaeon exact retribution from his mother after his father's death. After the latter was engulfed by the earth at Thebes, Alcmaeon, mindful of his father's bidding, slew Eriphyle his mother. Afterwards the Furies harassed him.

Apollodorus: Apollo spoke an oracle to him, and he slew his mother.... And Alcmaeon was pursued by the Fury of his mother's murder, and seized with madness he came first to Oecleus in Arcadia, and thence to Phegeus in Psophis.

Scene: Psophis in Arcadia where Phegeus was king. Alcmaeon looks back on his deed:

Nonius: 'Iam diu' for once upon a time.... Ennius in Alcmaeon —
Alcmaeon...'Tis long since it was done.

He is haunted by the horrors of his deed and fate:

Cicero: Let wrath claim one kind of voice... fear claim another, — lowered, broken, and downcast —

Beset am I in sundry ways — by sickness, banishment and want; yes, and dread disheartens me wholly out of my wits, even to death; mother threatens my life with butchery and torture terrible, horrors at which there is none so steadfast in spirit, none endowed with such firm trust that his blood would not flee him in his fright and himself not turn white with fear.

Madness comes upon him:

Cicero: Once more, your Alcmaeon himself, who denies that his brain sees alike with his eyes — (fr. 37) does he not shout at the very moment when his raving is quickened —

Alcmaeon

Whence rises this flame?

and in turn comes the famous outcry —

Come on, come on! Ah! They're here. 'Tis I they seek!

And again, when he implores a maiden's protection —

Help me! Thrust away this plague from me, this flaming blast which racks me to death! They come on, girdled with snakes of colour blue, they stand around me with blazing brands.

Surely you do not doubt that he thinks he sees all this? Now for the rest —

Apollo never-shorn straining with his left hand bends his gilded bow;
Diana shoots her brand from the moon.

His madness begins to abate:

Cicero: The same thing happens to people who are mad, so that... when the madness in them slackens, they feel and say, in the famous words of Alcmaeon —

but in no wise sees my brain alike with the sight of my eyes.

His marriage with Arsinoe?:

Apollodorus: Purified by him (Phegeus) he married that same king's daughter.

Alexander

We can be certain that the ‘fabula’ with the title ‘Alexander Paris’ in Hyginus is an outline made directly from Ennius’ play (see notes on lines 39, 52), which, as Varro, L.L., VII, 82 shows, was based on Euripides’ Ἀλέξανδρος. Thus we can give not only fragments, but also the plot of Ennius’ tragedy. Cf. F. Schneidweiler, Philol, XCVII, 1948, 321.

Prologue spoken by Cassandra:

Hyginus: Priam, son of Laomedon, had several children in wedlock with Hecuba, daughter of Cisseus or Dymas; she, his queen, being with child, saw herself in sleep giving birth to a burning firebrand, out of which came many snakes. When this vision was told to all the interpreters, they enjoined that, whatever she gave birth to, she should slaughter it, so that it should not mean mischief to the country.

Cicero: Even if all this is fiction on the poet's part, still it is not different from the usual manner of dreams. I grant you by all means that the following also was some make-believe, by which Priamus was harassed, because

Cassandra

My mother Hecuba, heavy with child, in a dream thought she gave birth to a burning brand ; on this my father king Priam himself, daunted with fear of mind at the dream, gripped by sighing cares, made atoning sacrifice with bleating victims. Then in search of peace he begged from Apollo an interpretation, beseeching him to teach him truly whither dreams of such mighty omen would turn. Then from his oracle Apollo with foretelling voice gave forth that Priam should forbear to take up the first boy who should be born to him after that; that the boy would be a ruin to Troy, a plague to Pergamum.

Hyginus: After Hecuba had given birth to Alexander, he was given up to be killed; but the servants in pity exposed him. Some shepherds found him exposed and brought him up as a son of their own, and named him Paris. When he reached the years of manhood, he had a bull as a pet.

Meanwhile Priam had established yearly games in honour of Alexander, whom he thought to be dead. He awaits news of the games?:

Varro: ‘Aures’ is a term derived from ‘aveo,’ for with these we are on all occasions ‘avid’ to learn. Ennius, it seems, wishes to show in this a true root of speech in Alexander... —

Priamus

For long now my mind and my ears have been waiting eager with eagerness to hear the news from the games.

The messenger tells his strange story:

Hyginus: When servants, sent by Priam in order that one of them might bring along a bull to be put up as a prize in the graveside sports which were held according to custom in his honour, came to his haunts, they began to lead away Paris' bull. He followed them up, and inquired whither they were leading it. They made known to him that they were leading it to Priam for the man who might be the winner at the graveside sports in honour of Alexander.

Paris protests against the seizure of his bull:

Festus: 'Stolidus' silly... —

Messenger

He calls to the fellow, 'What's this frolic of yours, blockhead?'

He understands not.

The messenger tells Priam about the spectators at the games:

Macrobius, on 'Many besides whose obscure fame hides away' in Virgil:
Ennius in Alexander —

Messenger

And many others came, whose poverty Rendered their names unknown.

Hyginus: He (Paris) inflamed with fondness for his bull, went down into the lists and won all the bouts; among those whom he worsted were his brothers. Deiphobus in high dudgeon unsheathed his sword against him; but he leapt to the altar of Jupiter of the Courtyard.

The messenger tells of Paris' victories:

Festus: Verrius interprets the Greek word 'taenia' by saying that it is a woollen ornament for the head of a person of rank... —

Messenger?

With garlands and with ribbons wreathed, from heaven As she flew down,

he reports comments of the losers, possibly of Deiphobus, a brother of Paris:

Paulus: ‘Vitulans,’ rejoicing in gladness, like a ‘vitulus,’ (calf) at pasture.

Ennius —

Messenger?

‘He has the garland, tripping there in triumph.’

He tells how the strange victor is called Alexander:

Varro: In a passage of Ennius we have... —

Messenger

Wherefore the shepherds now call this Paris ‘Alexander.’

While wishing to copy Euripides and give an example of true roots of speech, Ennius made a slip, for, because Euripides wrote Greek true roots of speech, his are obvious.

Hyginus: But when Cassandra prophesied that he was her brother, Priam recognised him and gave him a place in his palace.

Cassandra, filled with prophetic frenzy, foresees the evil that Alexander will bring upon Troy:

Cicero: There is therefore in souls a power of boding put in from outside and shut in by divine communication. If it burns up very strongly, it is called raving, when the mind withdrawn from the body is stirred up by divine inspiration —

Hecuba

But what did she seem on a sudden to catch sight of with burning eyes? Yes, and where is she who not long back was in her right mind, she of maidenly modesty?

Cassandra

Mother, woman wiser far than the best of women, driven was I by superstitious soothsayings, and Apollo by foretellings told stirs me to madness — not against my wish. Yet I shrink from maidens of my own age; before my father, best of men, I am ashamed of what I have done. Mother mine, I pity you, I grieve for me; to Priam you have born blessed bairns — apart from me. That's painful. Ah! That I should be a hindrance, those brothers a help! That I should stand against you, they stand with you!... Hecuba, That's painful, pitiful, sorrowful!

What gentle soft poetry, fitting the characters! yet this is but little to the point... —

'Tis here, the brand wreathed in blood and fire. Many a year hath it lain hidden. Citizens! Bring ye help and quench it!

By now not Cassandra, but a god, shut up in a human body, is speaking. —

And now upon the mighty main a fast fleet is built; it carries a swarm of deaths; a wild horde will come and cover the shores with sail-fluttering ships.

It seems my talk is all tragedies and tales.

Cicero: The raving mind sees long beforehand things that are to come; to this kind belongs the famous passage —

Cassandra

Ha! See ye! Someone hath judged a judgment widely known between three goddesses; and out of this judgment will come to us a woman of Lacedaemon, one of the Furies.

*Macrobius, on 'O light of Dardania, O surest hope of the Trojans' in Virgil:
and so on. Ennius in Alexander —*

my own brother, Hector, you light of Troy, how is it you are thus made pitiful with your torn body? And who are they who have thus dragged you before our very eyes?

Macrobius, on 'when the fatal horse' etc.... in Virgil: Ennius in Alexander —

For with mighty leap the horse pregnant with armed men has passed over,
that he may by his brood bring bane to high-built Pergama.

Unplaced fragment:

Festus says: 'Putus' for 'purus':... Ennius in Alexander —
 pure and clean from the middle

Andromache or Andromache Captive

One thing certain about the plot of this play is, that although its origin was Euripides (Varro, L.L., VII, 82), it was not taken from that poet's Ἀνδρομάχη, since the action falls sooner after the capture of Troy. Some of the material is to be found in his Ἑκάβη and in his Τρωάδες. The model may have been a play unknown to us (V., CCIII title: — Ἄνδρ. αἰχμάλωτος or αἰχμαλωτίς); or Ennius may have 'contaminated' several plays. Quotations are given under two titles, but come from the same play.

The Greeks prepare to return from Troy:

Nonius: ‘Summum,’ glorious, praiseworthy.... Ennius in Andromache
Captive —

Neptune? Fighting for many a year and far from home With glorious
labour in a glorious war. 85

A storm keeps them back:

Macrobius, on ‘looking down on the sail-fluttering sea’ in Virgil: Ennius...
in Andromache —

Chorus?

From the high sea it sweeps sail-fluttering ships

Grief of Hecuba (?) when baby Astyanax is washed for burial:

Nonius: 'Rarenter'... —

Messenger? But like unto stiff strength of iron or stone She strained to draw sobs fitfully, 88-9

Nonius: 'Lavere' is another form derived from this verb... —

Messenger? for when she was led in, and they put the boy into the shield that they might wash him, 90

Andromache begins to tell of her grief and loneliness:

Nonius: 'Exanclare' means also to bear to the end... —

Andromache In what dread hardships did I on that day Serve a full term!
91-2

Cicero: Achilles avenges himself, as seems good to him at least. But she grieves as it were over a most bitter woe —

I saw what I could hardly bear to see — Hector by four-horsed chariot dragged along. Hector Indeed! Or how long will he be Hector? Accius is better....

Varro: People used to say 'Hectorem' and 'Nestorem' like 'quaestorem' and 'praetorem.' Thus Ennius writes —

... Hector's child hurled down from the wall

Cicero: We must inquire therefore in what manner we are to free from his distress him who thus speaks (see Thyest., 363–5).... Here you have something on the other side from the same poet —

Once mighty in resources, now resource Needing from you, my Hector
Her we ought to go and help, for she seeks our aid —

What succour should I seek and follow? What help in retreat or what escape could I rely on now? Bereft am I of citadel and city; where can I kneel, where can I appeal — I for whom at home no country's altars stand — they lie broken, torn apart; the holy places are burnt down by fire, the high walls stand scorched and misshapen, and with fir-wood crinkled up...

Cicero continues: You all know what follows, and especially these famous lines —

father, O fatherland, O house of Priam, you temple close-fixed by high-creaking hinge, I have seen you, with barbaric throng at hand, furnished in kingly fashion with gold and ivory, with ceilings chiselled and fretted.

Truly an excellent poet, in spite of the fact that he is despised by your warblers of Euphorion's melodies. He feels that all that is sudden and unlooked for comes the heavier. Well then, following on that heightened account of royal riches which seemed to be everlasting, what does he say? —

All this I saw with flame devoured, Priam's living force by force unlifed, Jupiter's altar with blood befouled.

A glorious monody indeed; mournful it is in subject, words, and rhythms.

Someone refers to Andromache's refusal to think of marrying again after the death of Hector:

Varro: In a passage of Ennius we have — He who 'Man-fighter' named her, named her well.

... Euripides says that Andromache was given this name because ἀνδρὶ μάχεται (she fights against man). Who can be aware that this is what is meant by Ennius' line...?

Discord caused by the demand made by the shade of Achilles for Polyxena's blood?:

Nonius: 'Augificat,' increases... —

What's happening? Wanes riot, or swells its numbers?

Festus: 'Summussi,' a term once used for murmurers... — the mumblers... say...

Ulysses addresses Andromache?:

Nonius: 'Sonunt' is another form derived from this word... —
for neither the angry nor the courteous utter anything without guile.

Polyxena is about to die:

Cicero: What old crone is there so crazy as to fear what you, I would have you know, would fear if you had not learnt nature's laws? —

Hail, you tall temples of Orcus and Acheron below, you wan places of death, clouded in everlasting ebon darkness!

Andromeda

Model: Euripides' play of the same name. The following summary is based on Hygin., Fab., 64, with Apollodor., Bibl., II, 4, 3.

Because Cassiope (Cassiepeia), wife of King Cepheus of Ethiopia, claimed that her beauty (or that of her daughter Andromeda?) was greater than the beauty of Nereus' daughters, Neptune sent floods and a sea-monster to plague the land. Relief could come only if Andromeda were given to the beast to be devoured. So she was chained to a seaside rock.

Opening of the play. At the mercy of the monster, Andromeda longs for daybreak:

Varro: I am altogether more of the belief that from ‘chaos’ comes ‘chous’ and from this comes ‘caelum’... and thus Andromeda says to the night —

Andromeda hallowed night, you who pass over all the hollow of the heaven with your star-spangled chariot and team of two,

Perseus fights the beast; it turns its head:

Festus: 'Urvat.' By this, Ennius in Andromeda means draws round; it is derived from that furrow which is made with the 'urvum' (ploughtail) when a city is being founded... —

Messenger Ploughs the head around itself A line well nigh four hundred feet from earth, 120

The monster's skin:

Nonius: 'Scabres' for 'scabra es.'... —

Enwrapped with scraggy stones; its scales were scurfed With shellfish.

Perseus seeks a vital spot:

Nonius: 'Corporare' means to kill, and as it were to leave the body only, without life... —

He scanned the body seeking whence he might Make it a dead body with a wound.

The beast is harassed by wounds and waves:

Nonius: 'Reciproca'... —

Backwards and forwards did waves drive the beast

Nonius: 'Visceratim'... —

A wave shattered and scattered other limbs Piecemeal; the salt seas spewed a bloody spray. 125

Andromeda will go with Perseus to Argos: she addresses her mother:

Priscianus: Dat. and abl.: 'natabus filiabus':... But in the same gender the form 'filiis' was also used... —

Andromeda For your sake was I, who had done no hurt, Cast out, for Nereus' daughters. 126

Andromeda declares to Perseus her willingness to be the mother of children by him:

Festus: 'Quaesere' is used by archaic writers for 'quaerere'... —

Andromeda Mother of thy household, for the sake Of getting children. 127

Perseus assures her that she shall have her wish:

Varro: Ennius has —

Perseus

As surely as Trivia, Titan's daughter, will grant you off-spring of children.

Titan's daughter Trivia is Diana....

Athamas

Athamas, a Thessalian king, in the belief that his wife Ino was dead, married Themisto, only to learn that Ino was still alive on Parnassus, whither she had come on account of the Bacchic celebrations there. He took Ino back without telling her or Themisto who she was; but Themisto, knowing that Ino was alive somewhere, planned to murder Ino's two sons, unknowingly choosing Ino herself to help her. Ino was to dress her sons in black, and Themisto's two children in white; but she did the reverse, and Themisto having killed her own children by mistake, killed herself also. Ennius' model is not known, but it may have been Euripides' *Ivó* (R., 204–5; Hygin., Fab., 4). In the single surviving fragment it seems that a messenger tells of the Bacchic crowd in which Ino was apparently found.

Charisius: Maro in Book VII (389) has 'euhoe'... Ennius in Athamas —

Messenger?

Some 'God of Noise' were mouthing, others 'Father Bacchus,' others again 'The Loosener, Discoverer of the all-hallowed vine'! Then group by group the gathering of girls, Beyond our ken, in concert striking up, Sang 'Euhan euhoe euhoe Euhium,' Upleaping in a brisk and Bacchic measure.

Cresphontes

The original of this play is unknown, but the only other play of this name is the lost Κρησφόντης of Euripides (V., CCIV and prooem. 1888–9, 17 ff., from whom I differ materially; R., 186 ff. is not convincing). Polyphontes of Messenia slew Cresphontes (who in the division of the Peloponnese by the Heracleidae had gained Messenia by a trick), took his kingdom and married his widow Merope; a surviving son of Cresphontes with the same name Cresphontes (thus Euripides; Telephontes or Aegyptus in other versions) was brought up in Aetolia; and wishing to avenge his father's death, came to Polyphontes' court, told him that he had killed the survivor, and demanded the blood-money promised by Polyphontes. Cresphontes killed Polyphontes at a sacrifice and became master of the kingdom.

Someone questions Merope about her father's history?:

Nonius: 'Sortirent' for 'sortirentur.'... Ennius in Cresphontes —

Or did they share among themselves by lot The city and its territory?

Merope bewails the fate of Cresphontes and his sons:

Macrobius, on Virgil's 'Nor did I your mother lead you, yes, your dead body, to burial, or close your eyes, or cleanse yours wounds': Ennius in Cresphontes —

Merope

or did they let me shroud their blood-stained bodies, Nor throw earth over them; nor could a tear Of grief bathe salt their blood.

Merope describes her forced marriage with Polyphontes:

Festus: 'Quaesere'... for 'quaerere'... —

He took me to wife for to get children of his own.

Polyphontes entertained the younger Cresphontes(? Telephontes) until his story might be proved true:

Festus: 'Redhostire,' to render thanks... —

Hear and make requital follow on what you hear.

Cresphontes (?) the younger is determined to kill Polyphontes:

Gellius on 'deprecor':... Ennius in Cresphontes —

What, though I be merciful to my own life, must I forbear death to a foe?

The sacrifice at which Cresphontes (?) killed Polyphontes:

Nonius: 'Nitidant,' they wash clean, a term derived from 'nitor.' ... —

They call to her to come with them, they go to the spring; and they cleanse their bodies.

Erechtheus

There can be no doubt that Ennius followed Euripides' Ἐρεχθεύς, of which Lycurgus gives us the plot as follows:

Lycurgus: For they say that Eumolpus, a son of Poseidon and Chione, came with a body of Thracians to lay claim to this land of Attica, and that the king at that time happened to be Erechtheus, who had Praxithea, Cephisus' daughter, as his wife. He, when the great army was about to make an invasion into their land, went to Delphi, and asked the god what he should do to gain the victory over his foes. When the god had answered him that he would get the mastery over his foes if he were to sacrifice his daughter before the two armies came to blows, he obediently did this, and expelled the attacking host from the land.

Erechtheus and Praxithea debate as to whether they shall sacrifice their daughter:

Servius(supplemented), on ‘occumbere morti’ in Virgil: This is a figure of speech of a strange kind and quite out of the way. Ennius —

... that our children shield us, And fall in death’s way for our own lives’ sake.

Nonius: 'Deprecor,'...I thrust away... —

Praxithea For which I now through my distress do win Freedom, for
whom I pray God to forbear Slavery through my woe. 144

Festus: 'Neminis'... Ennius in Erechtheus —

Stony-hearted are there many, Who have no pity, no, for nobody.

The battle:

Macrobius, quoting Virgil: 'Then the steely earth bristled with spears.'
'Bristles' is here a strange expression. But Ennius also... in Erechtheus —
Weapons they raised; then bristled up the spears.

Eumenides

This play was modelled, if freely, upon Εὐμενίδες of Aeschylus, and thus the order of the fragments is in most cases certain.

Orestes before the temple of Athene Polias at Athens replies to the attack of pursuers:

Nonius: ‘Opino’ for ‘opinor.’... Ennius in Eumenides —

Orestes Best silence keep, I think; and you will know How to be wise with
all your powers, how talk When talking’s safe. 149

Orestes tells his case to Minerva:

Nonius: ‘Exanclare,’ to pour out... —

Orestes Unless by spilling out my mother’s blood My father I avenged.
150–53

Apollo defends Orestes at the Areopagus:

Cicero: For what is more honourable than that an old man who has
discharged offices and duties of state should be able to say, with justice on his
side, what your Pythian Apollo says in Ennius, that he is the one —

Apollo

from whom for themselves peoples and kings seek counsel when they are
unsure about their affairs, whom I in my helpfulness send away confirmed in
their designs and sure instead of unsure so that they may not treat rashly
things that are troublous.

For without doubt the lawyer’s house is the whole city’s oracle.

Apollo expounds the precedence of a father's rights over a mother's:

Nonius: 'Expedibo' for expediam... —

Apollo That he was fair and just in doing it I will unfold and tell. 155

Acquittal of Orestes:

Nonius: 'Facessere' means to withdraw... —

Minerva I proclaim Orestes has prevailed — Get you away from there. 156

Varro: Of Ennius we have —

Because the judges of the hill of Ares Have cast an equal ballot.

'Areopagitae' is from Areopagus; this is a place at Athens.

Minerva enjoins the Furies to bless Attica:

Cicero: But here where we dwell there cease not each in its season —
Minerva The sky to shine, the trees to put forth leaves,
Joy-making vines to sprout with fresh young shoots,
Their branches to bend down with grapes abundant,
The growing cornfields to bestow their harvests,
All things to bloom, the springs to bubble, meads
To be o'erclotted with grasses.

The Ransom of Hector

This play offers several problems which cannot be discussed here (R., 188 ff., V., CCV–CCVII), but the following points have a degree of probability which justifies their mention: — (a) that Hyginus, in Plot 106, entitled *The Ransom of Hector*, carelessly sketched Ennius' play, so that we may assume that Ennius covered events from the sulking of Achilles (and its cause, told in a prologue?) to the delivery of the dead Hector to Priam and the burial of Hector; (b) that Aeschylus wrote a trilogy ('*The Myrmidons*,' '*The Daughters of Nereus*,' '*The Phrygians*' or '*The Ransom of Hector*') which extended from the sending out of Patroclus by Achilles to the delivery of the dead Hector; (c) that Ennius pressed these three plays into one, shaped it to fit the Homeric story, added further details from Homer, and gave it the title of the third play of the trilogy. (R., 124, 126–7; V., l.c.); (d) that the main action begins with the events of the *Iliad*, Bk. XI.

Hyginus: Agamemnon, at the time when he gave back Chryseis to Chryses the priest of Apollo Zmintheus, took away from Achilles Briseis daughter of the priest Brises, whom Achilles had brought from Mysia on account of her comely beauty.... Through this wrath of his, Achilles would not go out to battle, but sat in his tent amusing himself with a lute. And when the Argives were in full flight under Hector's attacks....

Agamemnon hears an uproar as he prepares for battle:

Nonius: 'Tumulti.' Ennius in *The Ransom of Hector* —

Agamemnon What is this shouting here? What means this hubbub? Who is it makes free with my name? 163

Nonius: 'Strepiti' for 'strepitus'... —

What means this clatter in the camp?

He is told of an attack made by Hector and Polydamas:

Nonius: 'Occupare' means properly to outstrip... —

Messenger Hector leads out his armed men in full force, And pitting
camp'gainst camp e'en now outstrips us. 166

Ulysses, hard pressed by the Trojans, shouted thrice for help; Menelaus
hears and addresses Ajax:

Diomedes the grammarian: 'Nomus' for the form 'novimus'... Ennius in
The Ransom —

Menelaus

Is it right for us to keep quiet? We both know Ulysses' voice.

Ulysses wounded talks with Ajax:

A scholiast, on ‘Who was not wounded, etc’ (see below) in Cicero: This incident is staged in Ennius at the time when Achilles, on account of Briseis, chose not to join with the Greeks in fighting; representing the time too when Hector set fire to their fleet. In this fight Ulysses is brought on to the stage wounded, and in the course of his flight he comes to Achilles. When he is asked by Ajax why he has fled, he, in order to cloak his dishonour, says —

Ulysses

Who was not wounded there by Brugian blade?

Servius (supplemented), on 'foedare' in Virgil: To stain with blood. Ennius —

From sword-thrusts fouled with blood they lie.

Eurypylus wounded by Alexander goes for help to Patroclus, and tells him news of the fighting:

Cicero: Why, we even see many a time wounded soldiers carried away from the battle-line, and moreover your raw and untrained recruit groaning most shamefully even at a very light thrust; but your seasoned veteran, and all the braver for being that, asking for a surgeon merely, and no more, to bind him up, says he —

Eurypylus

Patroclus, I come to all of you, and ask to meet help of your hands before I meet death and destruction bestowed by the hand of an enemy — ah no! the flowing blood can in no wise be staunch'd — to see if death can be evaded by your wisdom above others'; for the colonnades of Aesculapius' sons are filled full with wounded — none can go near... —

Patroclus

Surely it is Eurypylus, no other. A troubled toiler he!

While distress succeeds distress to such an extent, see how he makes reply without weeping, and even tells why and wherefore it must be borne with a calm mind —

Eurypylus

He who plans death for his foe should know well that a like death is planned for himself to share in.

Patroclus will lead him away, I suppose, that he may lay him down on a bed and bind up his wound — at least he would if he were a man. But I never saw anything less like one. For he asks what has happened —

Patroclus

Speak out, speak out — Come, tell me how the fortune of the Argives Maintains itself in battle.

Eurypylus I cannot tell you of it all in words To fit the deeds that have been done. Patroclus You sink; Lie quiet. Eurypylus And tightly bind the wound.

Even if Eurypylus could do this, Aesopus could not —

Eurypylus When Hector's fortune Made our brave battle-line give way, and while still in pain he recounts the rest.

Further news of Hector's attack on the ramparts:

Festus: In thinking that the term 'obsidio' should be used rather than obsidium, we are supported by the testimony of Ennius... and in another place

Hector who's not slow in drawing round a blockade,

News that Hector has broken open the gates:

Cicero: ‘Burrus’ is the form always used by Ennius, never ‘Pyrrhus’ —
The Brugians by force have broken open...

Not ‘Phrygians.’ The old manuscripts of the author himself make this quite clear.

Hyginus: And when the Argives were in full flight under Hector’s attacks, Achilles, scolded by Patroclus, gave up to him his weapons, with which Patroclus put to flight the Trojans, who believed him to be Achilles, and slew Sarpedon son of Jupiter and Europa.

Patroclus orders Automedon to harness the horses Xanthos and Balios for battle:

Nonius: 'Tenacia' means perseverance and sturdiness... —

Patroclus

And lead them in a gallopers' collar; break, bridle, and harness the horses' brawny strength though they wish it not;... whose stubbornness... to be bridled with threats,

Achilles is about to send Patroclus (in Achilles' armour) into battle:

Nonius: 'Fuam,' the same as 'sim' or 'fiam'... —

Achilles? But yet I beg of thee, almighty god, That this plan be of help to the Achivi. Hyginus: Later on Patroclus himself was killed by Hector, and the weapons were taken from his corpse.

the sun:

Diomedes the grammarian: 'Halare' and 'halitare.' Ennius in The Ransom

—

Antilochus

Gallopers puffing fire... their lofty course on high

Antilochus? tells Achilles of the death of Patroclus?:

Nonius: 'Specus' in the masculine gender... —

Wide roomy caverns of the realms below

Hyginus: After Patroclus was lost, Achilles was reconciled to Agamemnon and gave Briseis back to him. Then when he had gone forth against Hector unarmed, Thetis his mother obtained weapons for him from Vulcan, and these the Nereids brought to him across the sea.

Achilles wonders where he can get new weapons:

Nonius: 'Cunctant' for 'cunctantur'... — Achilles?

Who might desire their weapons to surrender

To Achilles so that they themselves become Dawdlers

Achilles, possessed of new armour through Thetis, addresses his sword and his spear:

Festus: 'Redhostire,' to return a favour... —

Achilles? O you my sword and you my spear — you weapons Who in close fight some favours will return From my own hand, 193

A messenger tells of the exploits of Achilles:

Hyginus: With these weapons Achilles slew Hector and then dragged him, tied to a chariot, round the walls of Troy.

Nonius: 'Saeviter' for 'saeve'... —

Messenger Right savagely they settle with the sword Their chance of victory.

Nonius: 'Derepente'... —

Messenger

But see, a mist rose over him, and hid him from all view; on a sudden he gathered himself upon his feet.

Nonius: 'Sonit' for 'sonat'... —

Messenger Bronze clatters, spears are snapped, Earth sweats with blood.
197

Nonius: 'Vagas' for 'vagaris'... —

Messenger Stood still, it seems, Scamander, and the trees Of wind were emptied.

Hyginus: When Achilles was not willing to give Hector to his father to be buried, Priam at the command of Jupiter entered, under Mercury's guidance, the camp of the Danai.

Priam implores the pity of the Myrmidons who are keeping watch at Achilles' tent:

Nonius: 'Commiserescimus'... —

Priam You watchmen Myrmidons, I pray you all Have pity, by your sacred trust and duties! 199

Varro: 'Tueor' has two meanings, one from the act of looking.... Whence comes that phrase of Ennius —

Achilles? Is it you I see, O aged man? Ah, heavens!

Hyginus: Priam took back the dead body of his son for a ransom of gold, and committed him to burial.

*Priam, with Polyxena, Andromache and others discussed long with Achilles;
the following words are spoken probably by Priam:*

Nonius: 'Spernere' again means to set apart... —

Priam A better thing than bravery is justice; For bravery the wicked oft
attain; But justice and fair play do spurn themselves Far from the wicked.

Hecuba

Model: Euripides' Ἑκάβη, if not some unknown play.

The ghost of Polydorus speaks the prologue:

Servius, on Cisseis (daughter of Cisseus) in Virgil: Queen Hecuba, according to Euripides, who is followed by Ennius, Pacuvius, and Virgil.

He tells of the misdeed of Polymestor:

Nonius: 'Salum' is the neuter gender.... Ennius has it in the masculine in Hecuba —

Ghost of Polydorus the surging sea 203

Hecuba is about to tell her dream:

Varro: Men speak of a 'templum' in the sky, as in Hecuba —

Hecuba You mighty precincts of all those who dwell In heaven, commingled with the shining stars, 204–5

Hecuba has heard news that Polyxena is to be slain:

Nonius: 'Miserete'... —

Hecuba

Pity me an aged woman; give me a sword that I may reave me of life.

Hecuba tries to persuade Ulysses to make the Achivi change their minds:

Gellius: There are lines of Euripides in Hecuba remarkable and famous for their diction, thought and terseness. Hecuba is in the course of a speech addressed to Ulysses. 'But your influence, though you speak on the wrong side, will prevail. For speech issuing from those held in no repute, though it be the same as speech from the reputable, has not the same power.' These lines Quintus Ennius, when he was translating that tragedy, rivalled in no unsuitable way, I can assure you. The lines of Ennius are the same in number, as follows —

Hecuba Although this message you will give is crooked, An easy task you'll find to sway the Achivi; For when the well-to-do and lowly born Speak in like purport, yet their words and speech, Though equal and alike, have not like weight. 209

Hecuba despairs of saving Polyxena:

Nonius: 'Sanguis'... in the masculine gender... Ennius in Hecuba has it in the neuter —

Hecuba

Ah! Woe is me! I am undone; on they go, to bathe blood in blood!

Talthybius has found Hecuba lying in a swoon:

Nonius: 'Pauperies' for 'paupertas'... —

Talthybius I am an old man; would that I could meet My death before a thing should come to pass Which in my poverty and age I should Loudly bewail. 212

From Hecuba's speech after she has heard of the death of Polyxena:

Cicero: Even if pain is an evil, to be without that evil is not enough to make a good life. Let Ennius, if he prefers, say that —

Hecuba A passing good thing has the man who suffers No ill day by day.

But let us reckon a happy life not by the repulse of evil but by the attainment of good.

Hecuba shows Agamemnon the corpse of Polydorus:

Nonius: 'Guttatim'... —

Hecuba

See him on whom my tears fall drop by drop.

Hecuba implores Agamemnon in the name of Cassandra, who shares his bed, to help her to avenge her son:

Nonius: 'Modicum' is a term which the old writers would use for moderated and fitting... —

Hecuba

A woman who as bed-mate grants your wishes With shyness and restraint.

Hecuba wishes that her very body could speak:

Cicero: They often used to contract for brevity's sake, quite apart from vowels, so as to use expressions like 'multi modis,' 'et vas argenteis,' 'palm et crinibus' —

Hecuba with hands and hair

'tecti fractis.'

Hecuba on true friendship:

Cicero: How heavy and hard do most people find it to be someone's companion in disasters! It is not easy to find anyone who could condescend to such fellowships. Yet Ennius is right when he says —

Hecuba

A friend in need is seen a friend indeed.

Agamemnon tells Polymestor of his disapproval of Polymestor's crime:

Nonius: 'Perbitere,' to perish... —

Agamemnon But you have never made a written law Establishing the pains
whereby should perish The murderer of parent or of guest. 219

Hecuba gives thanks for the success of her vengeance on Polymestor:

Nonius: 'Gratulari,' to give thanks... —

Hecuba All-Highest Jupiter, the ill deed done, To thee I render thanks at
last.

Iphigenia

That Ennius followed Euripides' Ἰφιγένεια ἡ ἐν Αὐλίδι is certain; but instead of a chorus of maidens, Ennius most fittingly makes his chorus of warriors. This like certain other divergences may have been based on a Sophoclean version (R., 494 ff.).

Opening of the play:

Agamemnon bids an old servant hurry to him to take a letter for Clytaemnestra:

Festus: ‘Pedum’ (sheep-hook) is a curved staff which shepherds use for catching hold of ewes or she-goats; it is derived from ‘pedes.’ Virgil among others makes mention of it in the *Bucolics* (V., 88).... But I cannot wonder enough when Verrius says that in that line which occurs in *Iphigenia* of Ennius —

Agamemnon

Come hither, strive to put forward the support of your steps — you loiter, O trusty one a sheep-hook is actually meant, because... the real meaning is plain to see.

Progress of the night:

Varro: —

Agamemnon

What time of night does it seem to be in heaven's high-sounding shield?

Old Servant

The Wain, driving on and on through night's lofty course, surmounts the stars.

He wishes to indicate, from the movement of the Wain, a late hour of the night.

Cicero: Democritus with very good argument explains the reasons why cockerels crow before dawn... in the silence of the night, in the words of Ennius —

Agamemnon

The cockerels keep silence with their ruddy-wattled throats from crowing, and check their wings from flapping.

Quarrel between Agamemnon and Menelaus:

Cicero: Next wrath... under whose impulse there starts even among brothers a brawl like this —

Agamemnon

What man in all the world has surpassed you in shamelessness?

Menelaus

Or what man you in spite?

You know what follows; for the brothers hurl the most crushing taunts at each other, line for line, so that you can easily see that they are Atreus' sons....

Rufinianus: Ἀγανάκτησις is indignation, which comes about chiefly by tone of voice. Ennius in Iphigenia —

Agamemnon

Menelaus brawls at me; it is that domination of his which stands an obstacle to my affairs.

Rufinianus: Σύγκρισις or ἀντίθεσις is to put side by side things or persons contrary to each other, for example —

Agamemnon

Am I taunted because you do wrong? Because you go astray, am I brought to task? For her misdeeds should Helen come back, in her guiltlessness should a maiden perish? Should your wife be brought back to favour, my daughter be butchered?

Agamemnon laments because he sees that the sacrifice of Iphigenia will be unavoidable:

Jerome: And wisely does Ennius write —

Agamemnon The commoners stand better than their king In this — the commoners may weep, the king May not, with honour. 237-8

Clytaemnestra, complying with a deceitful message, has come with her daughter and greets her husband:

Cicero: —

Clytaemnestra

So soon as tidings from you, that I was to come, reached my ears, Agamemnon, I forthwith...

gave up what I had begun; I put aside what I had in hand and I wrote rough-hewn what you had asked for.

From the dialogue where Agamemnon tells Clytaemnestra of the past life of Achilles:

Varro: ‘Lymphata’ is a term derived from ‘lympa’ (water), ‘lympa’ from ‘nympha’; in like manner Θέτις as written by Greek authors is in a passage of Ennius —

Thelis his mother.

Agamemnon tries in vain to persuade Clytaemnestra to return to Argos:

Servius (supplemented), on Aen., I, 52: It is a fact that the old writers used to put 'vastus' for 'desolate'... —

Agamemnon

Maids who are now bereft of you and desolate.

Impatience, of the, army held back in Aulis:

Gellius, on the word ‘praeterpropter’: Celsinus at once ordered a copy of Quintus Ennius’ *Iphigenia* to be brought out. In a chorus of that tragedy we read the following lines —

Chorus

He who knows not how to use leisure when there is leisure, in leisure has more work than he has in work when there is work. For he for whom a task is set to do, does it without any work; he attends to it; therein too he delights his mind and his thoughts. In leisurely leisure a sick mind knows not what it wants. Thus it is with us also; look you, we are now neither at home nor are we afield. We go hither and then thither; and when thither we have come, away again it pleases to go. Our mind wanders unsure; our lives we live but more or less.

... Well then we ask you to tell us... what is the unknown meaning of this fine, ‘Our mind wanders unsure; our lives we live but more or less.’

Achilles sneers at Calchas' prophecy:

Cicero: The famous words of Achilles from Iphigenia were always in his mouth —

Achilles?

... what a peering there is at the star-readers' constellations in the sky; when the She-goat or the Scorpion rises, or some such name chosen from the beasts, no man looks at what is before his feet; one and all scan the stretches of the sky.

Agamemnon and Menelaus have yielded to the demands of Ulysses and the army. Iphigenia is ready to be sacrificed:

Festus: That the archaic writers used the preposition ob for ad Ennius bears witness when he says... in Iphigenia —

Iphigenia

I shall go to meet Acheron, where the treasures of Death lie in my way.

Medea or Medea Banished

Cicero (de Fin., I, 2, 4) includes Ennius' Medea among plays which were translated word for word from the Greek. That this is not really true of this play the following fragments will show. In all the essentials, however, it was a Latin reproduction of Euripides' Μήδεια. But Ennius extended his play to include also the plot of Euripides' Μήδεια ἐν Αἰγεί, or at least far enough to bring Medea to Athens (Schol. ad Il., XI, 741 and other sources; V., CCVIII). It is not right to assume a second play 'Medea Atheniensis' (R., 157–9; see fr. 294–5); Varro, Cicero, and Nonius knew only one Medea of Ennius, to which the poet apparently gave the title Medea Exul (that is, in exile at Corinth with Jason). Cf. G. Monaco, Stud. Ital di Fil. Class., XXIV, 1950, 249 ff.; N. L. Drabkin, The Medea Exul of Ennius.

Opening of the play; prologue spoken by Medea's aged nurse:

The author of *To Herennius* says: I have deemed what I have last said to be enough by way of exposition at this point, lest we be found to be copying Ennius and the rest of the poets, who were granted the right to speak in the following way —

Nurse

Would that the firwood timbers had not fallen to earth hewn by axes in a Pelian grove; and that thereupon no prelude had been made to begin the ship which is now known by the name of *Argo*, for that chosen Argive heroes were carried in it when they were seeking the golden fleece of the ram from the Colchians, by trickery, at the behest of King Pelias. For thus never would my misled mistress Medea, sick at heart, smitten by savage love, have set foot outside her home.

For if the poets had a care for that only which were enough, then it was enough to say here, ‘would that my mistress Medea, sick at heart, smitten by savage love, had not set foot outside her home.’

The usher to Jason's children addresses the nurse:

Nonius: 'Eliminare,' to thrust outside the 'limen'... Ennius in *Medea*
 Banished —

Usher

You aged faithful woman, guardian of your mistress' person, wherefore
 bring you yourself thus outdoors, forspent outside your dwelling?

From the end of the nurse's reply:

Cicero: But there are others to whom in their grief it is often a delight to hold converse with loneliness itself, for example the well-known nurse in Ennius —

Nurse

Now has a desire taken hold of me, poor wretch, to speak out to heaven and earth Medea's miseries.

Medea comes out of the palace and defends her moody behaviour:

Cicero writes to Trebatius: All you have to do is to lay aside the silly fads and longings of town and town's fashions, and follow up with zest and fortitude the plan with which you set out. We as your friends will pardon you this as readily as Medea was pardoned by —

Medea

You well-to-do and well-born ladies, who have for your own the lofty stronghold Corinth,

whom she with thickly plastered hands persuaded not to call her to task that she was away from her native land ; for —

Many there are who have performed well their own and their commonweal's tasks far from the fatherland; and many there are who because they passed their days at home were for this held in no honour.

Among the latter number you certainly would have been numbered had we not pushed you out of it.

Nonius: 'Cernere' also means to fight or strive... —

Medea for I would fain make trial of my life thrice under arms, than give birth just once.

Medea answering Creon who is suspicious of her:

Cicero writes to Trebatius: You who have learnt to look out on behalf of the rest of mankind, in Britain look out lest you be taken in by carters, and (since I began with playing the part of Medea) remember you at all times that famous line —

Medea

He who, though wise himself, cannot help himself, is wise in vain

Creon threatens Medea as he grants a day's delay before she leaves the land:

Cicero: And to kings belong these commands.... And the famous threat —
Creon

If one day hence I do light upon you, you shall die.

Of these we ought to be readers and spectators, not that we may merely be delighted by them, but that we may learn how to beware also and to escape.

Chorus

O Medea of Colchis, would that you had not ever with hankering heart set foot outside...

Dispute between Medea and Jason:

Charisius: A 'figure of thought' comes about... by 'paraleipsis' when we want to point out something while denying that we are doing so, for example

Medea... I say no word of how I lulled To sleep the fury of the savage snake, Nor how I tamed the temper of the bulls, And the stout valour of the warrior cro-5

Medea stresses her loneliness:

Cicero: Let wrath claim for itself one kind of voice... pity and grief another kind — wavering, full, broken by a sobbing tone —

Medea Whither shall I turn now? What road set out To tread? Towards my father's home, or what? To Pelias' daughters? 286

Jason replies to Medea:

Cicero: What says the renowned leader of the Argonauts in the tragedy? —

Jason You saved me more for love's sake than for honour's.

Well then, what a blaze of woes did this love of Medea stir up.

King Aegeus of Athens on making an oath; or Medea reveals her plan of taking refuge with Aegeus at Athens:

Nonius: 'Sublimare,' to lift right up. Ennius in Medea —

... The sun, Who lifts aloft in heaven his blazing brand

Medea reveals her plan to the chorus?:

Nonius: 'Aucupavi,' an active form put for the passive... —

Chorus

my ears catch a harvest of words.

Medea takes leave of her children:

Nonius: 'Cette' means 'tell ye' or 'give ye,' from the word cědǫ... —

Medea Good-bye, you dearest little things; there now! Give me your hands and you take mine. 291-3

From the song sung by the chorus while Medea does her horrid work within:

Probus: We can prove that Homer also in this very passage made mention of the four elements... and Ennius likewise in *Medea Banished*, in the following lines —

Chorus O Jupiter, thou rather, Sun most high, Who lookest upon all things, and pervadest Sea land and sky with thy light, look on this Dread deed before'tis done; prevent this sin.

For here too both Jupiter and the Sun are put for fire, which pervades sea and land and sky; so we need not doubt that he used the term 'sky' for 'air.'

Medea in flight approaches Athens; the city is pointed out to her:

Nonius: ‘Contempla,’... Ennius in *Medea* — Stand there and Athens contemplate, a city Ancient and wealthy,

Varro: In making this sort of ‘temple’ we see that trees are established as the boundaries, and that within them are set the regions where the eyes are to look forth, that is where we ‘tueamur,’ from which were derived ‘temple’ and ‘contemplate,’ as we read in Ennius in *Medea*— ‘contemplate’... —

and towards the left, Look upon Ceres’ temple.

Melanippa

Of the two plays of Euripides on the tale of Melanippe Ennius took as his model Μελανίππη ἡ σοφή. Melanippe, in the absence of her father King Aeolus, bore twin sons by Poseidon; she exposed them; but they were reared by wild kine. When her father returned, some cowherds took the children for a monstrous brood of one of the cows, and brought them as such to the king. The children were doomed to be burnt. Melanippe, who was given the duty of preparing them for the pyre, tried to prove, by Anaxagorean metaphysics, that the babes might be the natural offspring of the cattle. When Aeolus learnt the truth, he imprisoned Melanippe in a dungeon and had the babes thrown to the mercy of wild beasts.

Hellen (father of Aeolus) or a herdsman-messenger?:

Nonius: 'Auguro'... Ennius in Melanippe —

Here can there be no dispute that it is a monstrous brood. This I say unto you and foretell it as from a sign.

Hellen advises Aeolus that the babes be burnt with brushwood:

Nonius: 'Auscultare' means to obey... —

Hellen?

Listen to me, my son; enjoin you that the boys be burned.

Hellen (?) prays for the fortunes of the kingdom:

Nonius: ‘Sospitent,’ they may save... —

Hellen?

and that they may save and keep alive our realm.

Possibly Melanippe speaks the following words in her effort to prove that the babes are the cattle's natural offspring:

Macrobius, on 'The sea shines bright under the flickering light' in Virgil: 'Flickering light' is an expression drawn from a picture of the thing itself. But Ennius used it first in Melanippe —

Melanippe? Thus with flickering light Do earth and heaven's blue hollows brightly glare. 302

Melanippe's moderate beauty:

Gellius: There is a kind of middling looks... I mean the sort to which the term —

well balanced looks is applied in a most elegant choice of a word by Quintus Ennius in Melanippe; looks which are destined neither for 'common gain' nor 'private pain.'

Aeolus shuts Melanippe up in a dungeon:

Priscianus: 'Scindo scidi.' Nevertheless the oldest writers used to say
'scicidi'... —

Aeolus?

when she has riven the rock,

Nemea

According to the original story, Adrastus founded the Nemean games in honour of Opheltes (son of King Lycurgus of Nemea); who, left unguarded by Hypsipyle while she guided the 'Seven against Thebes' to a spring, was killed by a snake; to this other details were added later. We know nothing of Ennius' play, except that its title suggests that the model was Aeschylus (R., 159 ff.).

304

Priscianus: 'Pecus,' all genders. Ennius in Nemea —

To give her alive to a bull as her mate.

Nonius: 'Venor,' I am surrounded. Ennius in Nemea —

I am held hedged in, on all sides am I hunted.

Phoenix

The material for plays about Phoenix was found in the Iliad, IX, 447 ff., from which we can get glimpses of the plot of Ennius' play. Comparison of lines 312–13 with what we know of Euripides' Φοῖνιξ (who made his hero innocent and blinded by his father) suggests that Euripides was the model. But if I have interpreted line 318 rightly, Euripides cannot have been the pattern throughout.

A myntor's wife persuaded her son Phoenix to become the lover of her husband's mistress. This enraged Amyntor. Either he or Phoenix speaks the following:

Nonius: 'Cupienter,' with much cupidity.... Ennius in Phoenix —

Phoenix? Amyntor? A fool is he who lusts with lustful mind, Lusting lustingly. 307

Amyntor curses Phoenix:

Cicero: And so the same poet, who had somewhat unusually contracted words,... does not say 'liberum'... but as your purists would like it 'liberorum'

—

Amyntor

And may you never lift up to my bosom any offspring of children gotten of you.

Phoenix makes a stand against Amyntor:

Gellius (on the word ‘obnoxius’): Well now, tell me, in what way can your argument be squared with what no less a person than Quintus Ennius writes in Phoenix, in the following lines? —

Phoenix But it behoves a man to live a life Inspired with virtue true, to stand steadfast With guiltless bravery in the face of foes. The man who bears himself both pure and staunch — That is true liberty. All conduct else Lies lurking in dim darkness, fraught with guilt. 312–13

Amyntor jeers at the ready speech of Phoenix?:

Nonius: ‘Argutari’ is an expression used in the sense of to declaim very glibly... —

Amyntor

Then trust yourself to yonder fellow, and give your tongue training, that you may be able to trick by your prating.

Phoenix was tempted to kill his father, but some god held him back lest he should be called a parricide by the Achaeans:

Nonius: 'Faxim,' the same as 'fecerim'... —

Phoenix More wretched would I be should I perform What I would come to call a villainy. 315

Nonius: 'Saeviter' for 'saeve'... —

It is the part of shallow-wits to bear A false mistrust with passion.

Phoenix desired to leave his father's house but was kept back forcibly by his friends and kinsmen; a friend speaks?:

Nonius: 'Duriter' for 'dure'... —

How hard were the words of his mouth which he mouthed unto you!

Nonius: 'Futtile,' the same as 'futiliter'... —

So that, my friends, you may now bravely bear What has been vainly done.

Phoenix escaped and fled to Peleus in Phthia:

Nonius: 'Derepente'... —

Messenger?

Then and there he suddenly looked down from a height onto the high sea.

Telamon

The original of this play is unknown; nor has any probable theory been put forward (R., 133 ff.; V., CCIX; Hermann, Opuse, VII, 378 ff.).

Telamon in Salamis bears bravely the loss of Ajax:

Cicero: All disasters which are sudden seem to come the heavier. Hence it is that the following lines are rightly praised —

Telamon When children I begat, I knew that they Must die, and for that end I took them up; Moreover, when I sent them out to Troy That they might Greece defend, I did but know That I was sending them not to a banquet But to death-dealing war. 323

Grief of Eriboea for her son Ajax:

Nonius: 'Squalam' is used by Ennius in Telamon for 'squalidam' —

Telamon? Stretched on the ground She bathed with tears her dingy dress of mourning. 324

Telamon to his bastard son Teucer (by Hesione):

Npnius: 'Audibo' for 'audiam.'... —

Telamon By age-long custom will I hear in turn, Lending to you my ears to use. 325-6

Teucer having told his story protests his innocence in the matter of Ajax's death:

Nonius: 'Claret,' 'is clear'... —

Teucer As this bright light Shines on me, as stands sure regard for me In Telamon my father, in Aeacus, In Jupiter my great-grandfather, 327

Telamon accuses Teucer:

Festus: 'Obsidio' should be used rather than 'obsidium'... —

Telamon You knew that Ajax, of whom you, yes you, The assailant stand, was in true wedlock born. 328-9

Teucer seems to have told how the seer Calchas represented Ajax's death as divine justice. Telamon in reply:

Cicero: If there are gods, then they are kindly towards mortal men. Who will grant you this?... Can our Ennius do it? But he, with great applause from the crowd who thinks alike with him, speaks thus —

Telamon For my part I have always said, will say, There is a race of gods in heaven; and yet They take no thought, it seems, how fares mankind;

And indeed he goes on to give the reason why he thinks so.

Cicero: Telamo sums up in one line the whole topic why the gods trouble not about mankind —

for if they did care, it would go well with well-doers, and ill with ill-doers; but this, as things are, is not to be seen.

Cicero: And even before these Amphiaraus and Tiresias, men not lowly or obscure or like those, we find in a passage of Ennius —

Who for the sake of their own gain call up Thoughts that are false,
but illustrious and outstanding.

Cicero: I care not a fig for your Marsian diviner, nor your village-trotting gut-gazers, nor your star-readers from the circus, nor your guessers of Isis, nor your interpreters of dreams. For it is not by knowledge or skill that they are prophetic, but they are —

soothsaying prophets, shameless gut-gazers, clumsy or crazy, or obedient to the behests of want; men who know not their own path yet point the way for another, and seek a shilling from the very persons to whom they promise riches. From these riches let them take out a shilling for themselves, and hand over the rest.

All these are words, if you please, of Ennius, who a few lines before believes that there are gods, but thinks that they take no thought how fares mankind.

Teucer is troubled about his father's suspicions:

Nonius: 'Partiret' for 'partiretur'... —

Teucer My father in that very same misgiving Has made me share — that
I'm a miscreant. 338

Teucer, banished, will not retaliate:

Nonius: 'Porcet' means prevents... —

Teucer

My loyalty towards the gods ordains that I do this, respect for my
townsmen hinders me from it.

Telephus

From Euripides' Τήλεφος. Reconstruction must be largely guesswork. Telephus, heir of Teuthras' realm in Mysia, wounded in battle by Achilles, was told by Apollo that only the thing which had wounded him could cure him. Hearing that Achilles was in Argos, where Agamemnon held sway, Telephus went thither.

Telephus in Argos tells why he has left his native land:

Nonius: 'Stola' is a term used by the old writers not only for a respectable garment but also any garment which covers the body. Ennius in *Telephus* —

Telephus Slaughter avoid I by this garb, wrapped up In a mean shabby coat. 340

Telephus addresses the Greek leaders at Argos, keeping up his part of a low-born fugitive:

Festus: 'Muttire,' to speak... —

Telephus It is a sin for commoner to mutter A word in open gathering. 341

Telephus reveals himself to Clytaemnestra?:

Nonius: 'Stola'... the same poet in the same play —

Telephus

Wrapped up in beggar's coat I left my kingdom.

Agamemnon to Telephus as he seizes the babe Orestes?:

Nonius: 'Mactare' means to afflict with evil... —

Agamemnon Well, may the gods and goddesses doom him To dire
damnation! 343

Dissension caused by Telephus' boldness?:

Nonius: A 'town' consists of buildings, a 'state' consists of inhabitants...

And I see he sets the Argives' town ablaze.

Agamemnon (?) tells Telephus that he understands that T. had come by divine will to be a guide against Troy:

Nonius: 'Itiner' for iter... —

I think too, 'twas by counsel of the gods That you did lately venture on this journey.

Telephus demands that Agamemnon shall assure him safety; Clytaemnestra must hear his assurance:

Nonius: ‘Advorsum’ also means ‘in the presence of’... —

Yourself must in her presence thus avow, I pray you, and affirm this.

Chorus in a commentary on the course of events?:

Nonius: ‘Enoda’ means explain... —

But those whose children have been given up to death do not willingly hear
such riddles unknotted.

Thyestes

What models Ennius used for his Thyestes (his last play — Cic., Brut., 20, 78) we do not know; and the stories about Thyestes were various. There are traces of a Euripidean origin. My reconstruction is based on the belief that the play had two scenes — one at the court of Atreus, the other at the court of Thesprotus; it appears that Ennius made a greater impression with the second part of his play. Hyginus, Fab., 88, provides us with a sketch of the action.

Atreus, King of Mycenae, wishing to take vengeance on his brother Thyestes, pretended to be reconciled to him and welcomed him at his court.

Prologue P Evil plans of Atreus:

Nonius: 'Putare,' to debate in the mind.... Ennius in Thyestes —

Thereon he muses, ponders, and considers In his own mind what he should do.

Atreus forms his plan?:

Nonius: 'Cernere,' to judge... —

May I with ease cause him to adjudge the vital prize to my liking.

When Atreus served Thyestes his own sons at a feast, the very sun turned aside his chariot:

Probus, on the four elements: Their chief expounder was Empedocles of Acragas, who writes about them thus: 'Firstly, four roots there are of all things; White Zeus, etc' So we may take 'White Zeus' as fire which is ζέων and glowing white, a peculiar property of fire, of which Euripides says: See you this ether on high, boundless, embracing earth in pliant arms? This you shall believe is Zeus: this shall you think is a god.' And Ennius —

Look you on this that glows white aloft: all men call on it as 'Iupiter.'

Thyestes bewails his fate:

Nonius: 'Contingere,' to turn out... —

Thyestes How utterly has ruin befallen me Here on this day. 353
and plans to consult Apollo about vengeance on Atreus:

Nonius: 'Delectare,' to entice, attract... —

and Apollo himself of Delphi charms and draws me on.

Thyestes fled to Thesprotus King of Epirus. One of the Epirotes (chorus-leader?) hears the approach of Thyestes?:

Nonius: 'Crepare,' to beat... —

But beats upon my ears a patter of footsteps.

He addresses Thyestes:

Cicero: There are some examples like this even in works of our own poets; take the speaker in Thyestes —

Chorus And who pray shall I say you are, who thus With aged lagging steps...

and the words which follow. Except where a flute-player accompanies them, they are much like prose.

Thyestes tells who he is; he warns them not to touch him:

Cicero: Well now, let us thrust distress away if we can... for it is a loathsome, wretched thing...to be avoided. What think you of the well-known hero? —

Thyestes I, sprung from Tantalus, begotten of Pelops, Who having once gained Hippodamea, A ravished wife from King Oenomaus, The father of my bride,

Well, he was a great-grandson of Jupiter! And then was he so downcast, so broken? Says he —

Strangers, draw you not near to me! Back there, back! Lest a tainted touch from me, lest my very shadow harm you that are sound. Oh, such a deadly violence of sin clings to my body!

What, will you, Thyestes, utter your own doom, and rob yourself of the light of day, because of the ‘violence’ of another’s sin?

Cicero: I do not want a word which is figurative to have a narrower meaning than the literal and proper word would have had —

Chorus

Why then is it, I pray you, that you nod men back from approaching you?

‘Do you forbid’ or ‘debar’ or ‘scare away’ would be better, since the other speaker had said just before: ‘Back there....’ (line 358)

Thyestes goes on to tell of his misfortunes:

Nonius: 'Conglomerare,' to roll upon, to add over and above... —

Thyestes Alas, my fortune, how dost thou roll all And every ill upon me!
363–5

Cicero: We must inquire, therefore, in what way we are to free from distress him who thus speaks —

And now i' faith my fortune more than birth Fails me; that you may know from what great pride Of place, what wealth, what worldly goods my fortune Has slipped and fallen — I once did have a kingdom.

Well? Must we tip him a cup of mead to make him stop wailing, or something of that kind?

Thyestes curses Atreus:

Cicero: In a play of Ennius Thyestes utters curses in lines admittedly magnificent; first comes —

May Atreus perish by shipwreck!

Admittedly a cruel prayer, for such a death does not come without great suffering. The following lines are meaningless —

He, set disbowelled on sharp steep rugged rocks, Hanging by his own flank and spattering The rocks with gore, with mess of black-hued blood,

The very stones will not be freer of pain than he ‘hanging by his flank,’ for whom Thyestes thinks he is desiring torments. These would be heavy pains if he felt them; they are nothing without feeling. Then the following is utterly meaningless —

And may he have no tomb where he may find A haven for his carcase, where that carcase, The mortal life let go, may rest from trouble.

You see how great is the error in which all this is involved; he believes there is a ‘haven’ for the body, and that a dead man ‘rests’ in a tomb, to the great discredit of Pelops, in that he did not school his son or teach him how far everything should be a cause for anxiety.

Atreus has come to Thesprotus' court; Thesprotus believes the brothers will be reconciled?:

The author of *To Herennius*: There is again a fault when something is taken as decided, which is still a matter of dispute, in this way —

Thesprotus

Ho! See you, the gods who guide with power the busy bustle of beings that dwell above and below, they make a friendly peace among themselves and make an agreement together.

For in this manner does Ennius stage Thesprotus as making use of this example on his own authority, as though he had already proved it by really convincing arguments.

Thesprotus makes an agreement with Atreus about Pelopia:

Nonius: 'Flaccet,' pines, weakens... —

Thesprotus But if our terms go lax, then cast her off And give her back.

Other Plays

Ambracia

Ennius accompanied Marcus Fulvius Nobilior on his appointment to a command against the Aetolians, and shared in the campaign which Fulvius conducted there in 189 BC (Cic., Tusc. Disp., I, 2, 3; Brut., 20, 79; cp. pro. Arch., 11, 27). That Ennius' work entitled *Ambracia* was a 'fabula praetexta' is probable. It was written with the object of glorifying M. Fulvius with special reference to his capture of Ambracia — *quam victoriam per se magnificam Q. Ennius amicus eius insigni laude celebravit* ('Vict.,' de Vir. Illustr., 52 M).

The dangers of the Adriatic?:

Nonius: 'Veget' for 'vegetat,' 'lifts up' or 'is big.'... Ennius in Ambracia —
'and thou makest the salt seas to grow big with mighty winds.'

Lawless character of the Aetolians?:

Nonius: 'Populat.'... —

The naughty slaves lay waste at home their masters' fields.

One of the Aetolians:

Nonius: 'Cluet,' is called.... —

Through all the nations was he called the wretchedest of men.

The campaign:

Nonius: ‘Cunctant’ for ‘cunctantur’... —

‘That’s good advice of yours; then you yourself Hold back. Oh! See the valiant warrior.

The Sabine Women

Doubtless a ‘fabula praetexta’ on the story of the rape of the Sabines.

Julius Victor: Again, there is argument as to quality made from an event, so that that from which things have resulted is deemed to be of like kind as the things which have resulted from it or may seem likely to result: like the words of Ennius in The Sabine Women —

Now that you have dragged us as spoils from our bridegrooms, what inscription will you cut upon us?

The Little Hostess

A comedy; but the single fragment does not even give us the title for certain.

Nonius: 'Propitiabilis,' ready to be propitiated. Ennius in The Little Hostess

Hence can the feelings be soothed.

The All-Round Champion

A comedy.

Nonius says: 'Audibo' for 'audiam'... the same in The All-round Champion —

A

Where are you leading me now?

B

Where you'll hear a mighty rumble of mills.

Nonius: 'Proterviter'... —

Who's that so boldly at our doors?

Nonius: 'Desubito'... —

when on a sudden the woman takes to praying and falls weeping at my knees.

Unassigned Fragments of Plays

From Tragedies

385

From passages connected with gods and religious things:

Servius, on 'integer aevi' in Virgil: Figuratively for 'integri aevi'; that is, a young person whose age still remains unimpaired. Whence Ennius —
the gods untouched in age

Terence: And what a god! He who heaven's highest precincts —

with thunder shakes

Donatus on this line: 'With thunder shakes': a parody of Ennius: 'Heaven's precincts': an idea from tragedy, but put here on purpose, not by mistake.

Cicero: In dealing with a thing of this kind we must first avoid any unlikeness

Heaven's huge arches.

Although, it is said, Ennius brought a sphere on to the stage, nevertheless you cannot possibly find a likeness to an arch in a sphere.

Cicero: It is Jupiter, therefore, as I said above, who is named by Ennius in the words... more plainly too than he does in another place —

By this that shines, whate'er it is, on him so far as in me lies I shall utter my curses —

Cicero: For sworn oath is a solemn affirmation... it has nothing to do with the wrath of the gods, which does not exist, but with justice and faith. For Ennius has a brilliant saying —

O Faith, kindly wing-girt goddess; O thou oath sworn in Jupiter's name!

Festus: 'Sospes'... Ennius —

Parent and native land... safe and sound.

II. From passages referring to warfare and fighting:

Diomedes: 'Homoeoteleuton' comes about when parts of a sentence end with the same closing sound... for example, in a passage of Ennius —

I preferred That home they should be taken, not forsaken; And shipped away, not cast away.

Varro: In a passage of Ennius —

that they took them not thence against the will of their foes ‘perduelles’ is a term used for foes.

Pliny: It is clear that the Romans lived for a long time on pulse, not bread, since we speak of 'pulmentaria' even to-day, and Ennius, a very early archaic poet, to express the hunger of a siege, uses the words —

Fathers snatched the morsel from their wailing children.

Nonius: 'Caementa'... Ennius has it in the feminine —

It totter'd, and tottered the stones, the blocks fell down.

Nonius: 'Fretum'... in the masculine... Ennius —

Thick rose the dust and soared over the sea of heaven.

Varro: The word 'euax' means nothing, but is a natural exclamation, like the one in a passage in Ennius —

Aha! His very shield fell.

III. Philosophic and moral precepts:

Gellius: I agreed with Neoptolemus in Ennius; he speaks as follows —

Neoptolemus

I must needs be a philosopher — in a few things; for in all ways — that displeases me.

Gellius: And we must follow the counsel of that very same Neoptolemus in Ennius, of whom I wrote above; he says, ‘A man should take a taste of philosophy, and not rush to swallow her.’

Marcus Aurelius, in Fronto's correspondence: About Herodes, I pray you go on with what you say, and, in the words of our Quintus —

Conquer with sturdy staunchness.

Cicero: In a work of Ennius —

When one is king no partnership, no pledged word is holy.

Marcus Aurelius, in Fronto's correspondence:... a man allied by kinship and not entrusted to a guardian; and moreover established in that rank of society in which, as Quintus Ennius has it —

They all give empty counsel; all their deeds they do with an eye to pleasing.

Cicero: The wags and wits find it hard to take proper account of time and character, and as thoughts occur to them, to hold them back at the moment when they can be expressed most smartly. And so there are some jokers who give a quite shrewd explanation of this very thing. For they declare that Ennius says —

'Tis easier for a wise man to smother the flame of burning speech than to hold in good words;

that is to say, those 'good words' which are smart.

Cicero: As for me, I think that this custom had its birth in the gymnastic schools of the Greeks: in them such love-making was free and tolerated. Rightly, therefore, does Ennius say —

It is the beginning of disgrace to bare the body among fellow-citizens.

Cicero: But the diseases too of the soul are more deadly and more numerous than those of the body. For they are loathsome through the very fact that they have to do with the soul, and trouble it, and, as Ennius says —

A sick soul is always wandering; it can neither bear troubles nor bear with them; it never ceases longing.

Cicero: But in all the world there is nothing better fitted for guarding and keeping one's power than to be loved, nothing more remote from this than to be feared. For brilliantly does Ennius put it —

Whom men fear they hate; whom anyone hates he desires to be dead.

Paulus: Writers used to use 'metus' in the feminine. Ennius —

Lest I live or die — there is no fear in me.

Cicero: But all men, it seems, have in common goods of the kind which, applied to one example only in Ennius, can be transferred so as to apply to very many —

The man who kindly points the way to a wanderer, does as though he kindle a light from the light that is his; it shines none the less for himself when he has kindled it for his fellow.

trib Teleph. R suae lumine accendit facis Hartman, Mnemoe., XXI, 382
fortass recte

Varro: In a passage of Ennius —

If you will deign to turn your mind to me, kindly shall it be shown to you.
'comiter' means cheerfully and willingly.

Cicero: In dealing with persons who will want help given them... we ought by no means to be niggards towards all of them; but yet we ought to bring judgment and diligence to bear in picking out the worthy. For brilliantly does Ennius put it —

Good deeds ill placed I think are ill deeds.

IV. Various:

Rutilius Lupus: Diaphora. This is a figure of speech which comes about when a word by repetition takes a meaning different from that which it had at the first utterance. This is the kind of thing... again in Ennius' line —
a woman; what better or truer term could I use than 'woman'?

Nonius: The old writers held it possible to assign the word 'quis' to the feminine gender also.... Ennius —

and who is she girt up in a gown of mourning?

*Servius, on 'saevae' in Virgil: The old writers used the term 'saeva' for 'big.'
Thus Ennius — .*

Clothed she was in a huge gown

Festus: But the archaic writers used 'tam' even for 'tamen': for example...

Ennius —

Still he can get my good will.

Varro: 'Humus,' it is thought, is the same as 'terra'; and that therefore Ennius with the words —

They did bruise the ground with their elbows speaks of persons falling to the earth.

*Festus: 'Tesca' is a term used of places which are marked out for augury...
rough, and not easy to approach... —*

I see rough places and high ragged rocks

Servius (supplemented) on a passage in Virgil: But there are some who read 'cui prima frementem fudit aquam' (instead of equum) because the old writers were wont to use 'fremitus' for the murmuring of water. Ennius —

The land was filled with the roar of waters.

Varro: That the old writers were wont to use 'locatum' for 'collocatum' appears in... Ennius —

O land of Thrace, where Maro did place a renowned temple of Liber,

Aero, on 'Though snakes fortify his head'... in Horace:
of the snake-shaggy dog.

From Comedies

*Cicero: Well now, who would dare to say that all dreams are true? Says
Ennius —*

Some dreams are true; but it does not follow that all are so.

Festus: Ateius the philologist says that 'naucus' is a term put for nonsense....

Ennius —

That fellow there is a noodle, a nobody, a good-for- nothing.

Varro: In a passage of Ennius —

Split him with shouts; reduce him to mumbles at once, all smothered.

‘Mumble’ is used because the dumb say no more than ‘mum.’

Diomedes: 'Moro' we frequently use in the form 'moror.' ... Ennius —

Would he delay to take any gift I offer him? No, but he takes it.

Varro (on exclamations): In a passage of Ennius —

Oh dear, my girl, that very man is in a heat of rage at you for that!

The author of To Herennius: We will avoid too frequent repetition of the same letter; for which blemish the following line will be an example... and this line of the same poet —

Let anyone deny anyone anything, whoever meets whomever.

Either Tragedies or Comedies

Varro: Both 'templa' and 'tesca' are derived from 'tueor' with the difference which I have spoken of. From the same derivation comes also the following by Ennius —

Forthwith take and slay me and my son.

For 'extemplo' means 'without a break,' because every 'temple' must be fenced round 'without a break' and have no more than one entrance.

Diomedes: Again, 'adeo, adis'; we get the frequentative form of this verb by saying 'adito,' 'aditas, '; for example, Ennius—'

They kept going up to him.

Servius on 'genis' in Virgil: 'Genis,' eyelids. Ennius describes a person sleeping —

and he presses eyelid to eyelid.

Servius (supplemented) on 'Hastens death' in Virgil: We must supply 'adest' or 'ad'... or at any rate 'properet mortem' is put in archaic style as we find in... Ennius —

They hurry the merry-making of the day

*Festus: Artorius says that 'topper' means quickly, perhaps, swiftly, rashly....
But Sinnius writes thus: 'topper' in the writings of Ennius and Pacuvius has
the force of 'perhaps'; we find in a passage of Ennius —*

Whom perhaps no one knows better

Satires

It is a matter of doubt whether Ennius wrote four or six books of Satires; nor is it known whether any or all of Ennius' minor works under other titles should be included in them. With regard to the number of books, Porphyrio, ad Hor., S., I, 10, 46, says that Ennius left four books of Satires. But Donatus, ad Ter. Phorm., II, 2, 25, seems to quote from a sixth book. In Porphyrio, UII was perhaps written or misread as IIII, and even the name Ennius is not there clearly recorded; or in Donatus IV was read or miscopied as VI. With regard to certain minor works, it is possible that the work Scipio cited by several authors (see below) is the title of the third book of the Satires, to which the frs. of Scipio would thus belong. I would point out that only Nonius quotes from Satires Bk. III, and he never quotes from Scipio. But in view of Gellius, VI, 9, 1, etc., and IV, 7, 2 (quoted below), we must separate Scipio from the Satires. We can see that the Satires were written in a variety of metres; that they included dialogues and fables; that some of them had a direct and censorious bearing on public morals and politics; and that Ennius claimed to write in a free conversational and light-hearted manner. It seems that, the old native drama *satura* having been replaced by Greek plays, Ennius invented here a new form of literature which preserved some of the essential spirit of the earlier type. F. Delia Corte, *Atti d. r. Accad. di Scienze di Torino*, LXXI, 198 ff. thinks 'Saturae' is a post-Ennian title for Ennius' minor poems.

Book I

1

A glutton:

Nonius: 'Convivant' for 'convivantur.'... Ennius in Book I of the Satires —

Let him be one of the guzzlers without limit, and, by god, may he be utterly damned for it!

Giving:

Nonius: 'Celere' for 'celeriter'... —

So long as whatever you give it is done quickly.

Book II

Servius (supplemented), on 'pilata' in Virgil: 'Pilata,' fixed and standing steady.... Ennius in Book II of the Satires —

From that place I gaze on the piled spaces of the ether,
where he meant 'firm and standing steady,' as it were supported by 'pilae.'

Busybodies:

Nonius: 'Obstringillare,' to stand in the way... —

They loiter and run to meet you, they hinder and hamper and harass you.

Book III

6–7

Nonius: 'Propinare' is derived from the Greek; it means to hand on after drinking.... Ennius in Book III of the Satires —

Your health, poet Ennius, who pass to mortal men a cup of flaming verses
drawn from your very marrow!

Nonius: 'Criminat'... —

For no well-wisher of yours is he who spreads slanders in your family.

Benefits conferred by Scipio?:

Nonius: ‘Politiones’ means zealous cultivation of fields; even so we call ‘polita’ all things that are carefully worked and brought up to brilliance... —

The broad plains which the land of Africa bears in neat tillage are witnesses.

Book IV

12–13

Habits of the refined?:

Macrobius: ‘Tristis’ is a neat figure of speech for ‘amarus,’ like ‘harsh lupine’ (Virg., G., I, 75). Ana so also Ennius in the fourth book of the Satires

He seeks and yearns neither for harsh mustard nor for the weepy onion.

Unplaced Fragments from the Satires

14–19

A parasite:

Donatus on ‘The idea of your coming scot-free’ in Terence: All this is taken not from Apollodorus but from the fourth (?) book of Ennius’ Satires —

Why, when you come along without a care in the world, gaily spick and span, your cheeks unstuffed, your arm bared ready, tripping a-tip-toe, waiting all taut like a wolf — when next you are lapping up another’s goods, in what mind, think you, is your host? He’s down in the dumps, God’s truth, while he lays up a store of vittles and you gobble it with a grin.

In trochaic metre.

A complete (?) Satire on Aesop’s fable ‘The crested Lark and its Chicks.’

On the flute-player who tried to catch sea-fish by piping to them.

Festus: 'Subulo' is a Tuscan term for a flute-player; and so we have in Ennius —

A piper once stood near the regions of the sea.

II. In iambic metre.

Ennius and his Satires:

Priscianus: We also have had in use the verbs ‘philosophor,’ ‘architector,’
 ‘poetor.’ Ennius —

I never indulge in poetics Unless I am down with rheumatics.

His indifference:

Gellius: Quintus Ennius in the Satires used ‘memorderit’ with the letter e, not momorderit. He says —

It’s not my way, as if a dog has bitten me.

III. In hexameters.

Cicero: But that very resemblance which takes your fancy so very much — how utterly beside the point it is! Why, does not a dog look like a wolf? And again, as Ennius has it —

That ugly beast the ape's the very spit of us!

But in both the habits are different.

Beginning of a fable?:

Paulus:... Ennius... when he says —

Hard by the pools where the woolly tribe feeds on fishes,

he illustrates the existence of a swamp in which are bred fishes looking like
‘froglets’ which sheep hunt out and eat.

Gold-mining of the Arimaspi in Scythia:

Varro: In a passage of Ennius —

ten nuggets which the One-Eyed have mined on the Ripaeen mountain-tops,

‘codes,’ as it were ‘odes,’ was derived from ‘oculus,’ ‘codes’ meaning a man having one eye.

Ill-natured critics:

Festus: ‘Scirpus’ is that smooth tall plant which grows in marshy places and from which mats are made. From this rose the proverb which is applied to things which present no hindrance— ‘to look for a knot in a bulrush.’ Ennius

As the common saying goes, they are seeking a knot in a bulrush.

IV. In Saturnian metre.

On cheating:

Gellius: I remember that not long ago we put questions seven in number, of which the first was an explanation of those lines in the Satires of Quintus Ennius, which are deftly tangled up with one word used in a number of different phrases. They read as follows —

For he who wants to be smart and trick his fellow, is tricked when he says the other whom he tricks is tricked. For he who is tricked into feeling that he is tricking someone, the tricker is tricked if the other is not tricked.

V. Unknown.

A dialogue between Life and Death:

Quintilian: But we often enough personify the abstract, as Ennius does in one of his Satires where he represents Death and Life wrangling with each other.

Scipio

This poem (probably not to be taken either as a drama or as the third book of the Satires or as part of it — see) celebrated the African campaigns of Ennius' friend Scipio Africanus, in which Scipio brought the second Punic War to a close with the battle of Zama in 202 BC I have not adopted Vahlen's order, because it seems to me natural that in the poem the description of the campaign should come before the description of Scipio's reception by the Roman people.

Prelude.

Scipio is worthy of the greatest of poets:

Suidas: Ennius, a Roman poet whom Aelian states to be worthy of praise. For, in a poem of praise on Scipio, with the desire of extolling his hero he says that 'Homer alone could utter praises worthy of Scipio.'

II. Scipio's African campaigns described in varying metres to suit either slow or rapid action.

The calm crossing to Africa:

Macrobius, on Virgil's verses about the calm caused by Jupiter speaking:
Ennius in Scipio —

The vast firmament of heaven stood still in silence, and wild Neptune gave rest to his rough billows, Sun checked the charge of his horses' winged hoofs, the ever-flowing rivers stood still, and the trees were void of wind.

Scipio pitches his camp close to Hannibal:

Gellius: It is from Ennius alone that Probus cites a line, and only one, from the book entitled Scipio. I have given this line below, written in eight-footed rhythm; in this line, unless the third syllable of the genitive of the name ‘Hannibal’ is spoken with a circumflex ‘Hannibalis,’ the rhythm is bound to halt. The line of Ennius which he quoted is as follows —

where near Hannibal’s host he had made his camp.

A battle:

Macrobius, on ‘the plain bristles with spears’ in Virgil: ‘Horret’ is a very strange term. But Ennius also has... in Scipio —

The plain gleams and bristles with long spears all over it.

III. After the victory, the Roman people offer great honours to Scipio:

Cicero: We do not allow ourselves to leave a hiatus even if we may wish;... all the poets point this way to us... except those who used many a time to allow a hiatus in order to make a line... Ennius often does it —

O Scipio unconquered

The people offer him a perpetual dictatorship or consulship:

Paulus: ‘Vel’ is a connecting particle which is disjunctive... and parts those things which are not opposites, and of which it does not matter which you choose; for example, Ennius has —

‘Be you dictator or master of the horse and horsemen, or be you consul.’

They desire to set up statues of him:

Trebellius Pollio: What sort of reward for so great a victory, I ask you, is a shield in the senate-house or a golden statue? Ennius says of Scipio —

How great a statue, how great a pillar, will the Roman people make, such as will tell of your great deeds?

IV. Scipio refuses all these honours:

Cicero: Well then, bodily pleasures flow away; each in turn fades and leaves oftener cause for repentance than for remembrance. The happier therefore was Africanus when he was conversing with his fatherland in the following fashion —

‘Rome, cease you your foes to fear

and the rest, a brilliant speech —

‘since bulwarks for you have my toils begotten.

Cicero: For the sake of adornment one proper name is exchanged for another... —

‘The Great Plains are witnesses.

Epigrams (Epitaphs)

On Scipio Africanus:

Cicero: In some life or other there is something worthy to be praised and boasted of and shown in full view; for example... Africanus —

From the rising of the sun above the marshes of Maeotis comes no one whose deeds could balance his.

Lactantius: If anyone has cut even one man's throat he is held to be polluted and loathsome... but he who has butchered men in thousands without end... is received not only into a temple but even into heaven. In a passage of Ennius, Africanus speaks in this way —

If it is right for anyone to go up into the regions of heaven's dwellers, for me alone heaven's great gate lies open.

Cicero: Sulla was the first of those Cornelii who were patricians to see fit that his corpse should be burnt. Now Ennius has a statement about Africanus —

Here lies the man truly so; for ‘lies’ is a term applied to those who have been buried in a grave.

Seneca: And then the scholar collects verses of Ennius, especially those written about Africanus —

to whom no one, fellow-countryman or foeman, will be able to render for his pains a recompense fitting his services.

From this the scholar states he understands that in works of archaic writers ‘ops’ meant not only help but efforts; for what Ennius means is that no one, neither countryman nor foeman, was able to render Scipio a recompense for his efforts.

II. On Ennius himself.

For his portrait; (b) for his sepulchre:

Cicero: Why, do not poets wish to be made famous after death? Well then, hence arises the famous —

Look, ye citizens, on the portrait of Ennius in his old age. 'Twas he painted the doughtiest deeds of your fathers.

He demands a guerdon of glory from those whose fathers he had endowed with glory. And the same poet has —

Let none embellish me with tears, Or make a funeral with wailing; And why? Alive from lips to lips of men I go a-winging.

Other Poems

Sotas

This title was probably one given by Ennius to some poem of Sotades (a coarse poet of the third century BC) which he translated. Sota would correspond with Σωτᾶς a shortened form of Σωτάδης.

On cattle of Cyprus:

Paulus: When Ennius in a Sotadic line used the phrases —

lunch for an ox of Cyprus

he referred to what often happens in the island of Cyprus, where the kine are pastured on human dung.

Wanton living:

Varro: From 'vinctura' is derived 'vieri' which means 'vinciri.' Hence it is we have in Ennius' Sotas —

They were going along to plait a little love-garland — the lechers!

Ambitions of men; the would-be mariner:

Festus: By 'tonsa' Ennius means oar, because it as it were 'tondetur' with a knife, when he says... in Sotas —

One man wishes to hold a trimmer on the mighty main

Would-be orators:

Paulus: ‘Tongere’ means to know, for the Praenestines use the term ‘tongitio’ to express knowing. Ennius —

Others ken well the rules of rhetoric.

A comic scene?:

A grammarian: Ionic 'a maiore' —

Punched he fell back again square on his bum.

This line has a fault in the third syllable.

Delikatessen

Whether this be the true title or not, it is certain that Ennius wrote a poem on tit-bits based on a mock-heroic poem of Arcestratus of Gela (fourth cent. BC), which is quoted under various titles. The single surviving fragment of Ennius' version is quoted by Apuleius from the part dealing with fish and other sea-animals. He quoted from memory and could remember only a few lines; the corresponding fragments of Arcestratus given opposite suggest that Apuleius left out some lines. Some of the readings are very uncertain, and there are irregularities in the metre.

Apuleius: Quintus Ennius wrote on delikatessen. He enumerated countless kinds of fish with which no doubt he was acquainted as a connoisseur. I remember a few lines and will give them here —

How the sea-weasel from Clupea beats all others! There are mussels at Aenus and scaly oysters in great plenty at Abydus.... The scallop is at Mitylene and in the channel of Ambracia. The sargue is fine at Brundisium — buy it if it's big. Know that the little boar-fish can be had first-rate at Tarentum. Make sure it's at Surrentum that you purchase your sturgeon, and from Cumae your blue shark. What of the parrot-wrasse? I overlooked that! It's almost the very brain of all-highest Jupiter! This fellow is caught big and fine by Nestor's land. And I overlooked the oblade, the wrasse, the sea-merle, the maigre. At Corcyra men catch the octopus, fat flounders, sea-perch, the purple and the little purple-fish, file-fish and sweet urchins too.

He honoured others also with many verses and told in what part of the world each of them is to be found, and in what condition, fried or stewed, each tastes best. And still he is not brought to task by the experts.

Epicharmus

Ennius probably based this didactic poem on a separate work of the Greek philosopher-poet (or on one which passed for his) about nature and the four elements. Cf. V., CCXVIII ff., XXXVII ff. Epicharmus of Cos (c. 540–450 BC) dwelt at Syracuse and wrote two kinds of comedies: mythological travesties, and plays dealing with different classes of people at Syracuse. The dramas were noted for their pithy philosophic sayings, but we have no tradition that he wrote a definite work on philosophy. For an echo of this work of Ennius in the *Annals*, see p-7.

Prelude:

Cicero: Surely you do not believe that Ennius, when he had walked in the gardens with his neighbour Servius Galba, said ‘Methought to myself I was walking with Galba?’ But when he had dreamed, he related as follows... in Epicharmus —

For I thought in a dream that I was dead.

Nature's working:

Varro: From a union of these (sc. of cold with heat and of dryness with moisture), sky and earth gave birth to all things from their own stuff, for it is through these that nature —

mingles heat with cold, and dryness with moisture.

Beginnings of the Universe:

Varro, on tillage: The first beginnings of it are the same as those which, according to what Ennius writes, are the first beginnings of the universe —

Water, earth, air, sun.

Earth:

Varro: Ops is Earth, because herein lies all ‘opus,’ and there is ‘opus’ (need) of this in order to live; and Ops is named ‘mother’ because earth is ‘mother.’ For she it is who —

gave birth to all races on earth and takes them back again;

who —

bestows food-stores,

as Ennius says; who is also —

Ceres, because she gets us crops;

for among the archaic writers c was put for what is now g.

Soul:

Priscianus: We find ‘amentis’ nom. masc. and fem., and ‘amente’ nom. sing. neut. This is not surprising, since Ennius in Epicharmus uses the form ‘mentis’ as the nominative, instead of ‘mens,’ even in the non-compound —

Body is earth, but soul is fire

Varro: Epicharmus says of the human soul —

This is fire got from the sun
and the same writer states about the sun —
and all this consists of soul.

Air:

Varro: These tame deities, Sky and Earth, are the same as Jupiter and Juno, for, according to the words of Ennius —

That is this Jupiter of whom I speak, whom the Greeks call Aer; who is wind and clouds, and afterwards moisture; out of wetness he becomes cold, and after that wind, and air once again. That is why Jupiter is the name for all I have spoken of, since he rejuvenates all men and cities and beasts.

Euhemerus or Sacred History

It is certain that Ennius translated or put together in a Latin form, probably in several books, the Sacred Chronicle of Euhemerus (a man of uncertain birthplace, but born c. 340 BC), by whom the old myths were given a rational explanation in a philosophic romance; herein the gods were explained as men of old who were heroes and conquerors. The two following quotations give information in addition to that provided by Lactantius in passages given below. Cicero, *de Nat. Deor.*, I, 42, 119: 'Well, those who teach that brave or famous or powerful men have after death attained the estate of gods; and that these are the very beings whom we are wont to worship and pray to and adore — are they not strangers to all and every religious scruple? The man who went farthest in this line of thought was Euhemerus, of whom our Ennius was, beyond all others, a translator and follower; and in Euhemerus' scheme even deaths and burials of gods are set forth.' Lactantius, *Div. Inst.*, I, 11, 33: 'The ancient author Euhemerus, whose birthplace was the state of Messene, collected the acts of Jupiter and of the rest of those who are thought to be gods, and wove a History out of the contents of the labels and holy inscriptions which were to be found in the most archaic temples and above all in the shrine of the Triphylian Jupiter, where the label on a golden pillar showed that it was put up by Jupiter himself; on the pillar he wrote out an account of all his acts, so that it might be a monument to after-time of his achievements. This History Ennius both translated and followed.'

H. Krug, 'Zum Text v. Ennius' Euhemerus,' *Forschungen und Fortshritte*, 24, 1948, 57; E. Laughton, 'The Prose of Ennius,' *Eranos*, xlix, 35 ff.; E. Fraenkel, *Eranos*, xlix, 50 ff.

All the fragments of Ennius' version (with one exception) are given in prose by Lactantius and it is certain that this work of Ennius was known to Lactantius in a prose version only. It has been believed, therefore, that Ennius likewise wrote his version in prose. But it has been pointed out (V., CCXXII ff.) that Lactantius' quotations contain fragments if not whole lines of septenarian rhythm, while hardly a single phrase occurs which could be part of a hexameter. Thus, although any attempted reconstruction of any of Ennius' verse-contexts would be an idle task, and although one can trace a good many iambic and trochaic rhythms in any Latin prose just as one can

blank verse lines in English prose, still it is worth while giving such remains of rhythms as we can dimly see, without maintaining in any instance that the words stand exactly as Ennius wrote them. I have noted the following, which are numbered according to the lines of the full Latin text (given on p ff.) from which these are quoted:

1Primus in terris imperium summum Caelus 2 id regnum una cum fratribus suis 12 uti de regno ne concedat fratri 13qui facie deterior esset quam Saturnus 21 Tum Saturno filius qui primus natus est, eum necaverunt 22Deinde posterius nati sunt gemini, Iuppiter... 26dantque eum Vestae educandum, celantes 31 Pluto Latine est Dis pater, alii Orcum vocant 32filiam Glaucam Saturno ostendunt 33filium Plutonem celant atque abscondunt. 34Deinde Glauca parva emoritur. Haec ut scripta sunt Iovis... 39Deinde Titan postquam rescivit Saturno filios 40procreatos (atque) educatos esse clam se 41 ducit secum filios suos 44eosque muro circumegit et custodiam his apponit 51 parentes vinculis exemisse, patri regnum reddidisse

Post haec deinde Saturno sortem datam ut caveret. 59cum iactatus esset (per) omnes terras persequentibus armatis quos (ad eum) comprehendendum vel necandum Iuppiter miserat 62 vix in Italia locum. 64consedissee illi aquilam in capite 66Deinde Pan eum deducit in montem qui vocatur Caeli Stela 68 ascendit contemplatus est late terras. 74caelo nomen indidit idque Iuppiter quod aether 78 Iuppiter Neptuno imperium dat maris 79quae secundum mare loca essent omnibus 81(ea tempestate Iuppiter) in monte Olympo maximam 83 veniebant si quae res in controversia 89 humanam carnem solitos esitare 91 edicto prohibuisse ne liceret 93Nam cum terras circumiret 94reges principesve – populorum hospitio sibi 111 simile quiddam in Sicilia fecit Aeneas cum conditae urbi Acestae hospitis 114 inposuit ut eam post modum laetus ac libens Acestes 118 exemplum ceteris ad imitandum dedit. 120 omnibusque amicis atque cognatis suis 123 fecit, immortalis gloria memoriaque adfectus sempiterna monumenta 128 curaverunt... decoraveruntque eum 131 eius est inscriptum antiquis litteris Graecis ZAN KRONOS – id est Latine Iuppiter Saturni The rule of Caelus or Sky:

Lactantius: Ennius indeed in Euhemerus states that the first to hold rule was not Saturn but Uranus his father. He says —

In the beginning Sky held highest authority in the world; he together with his brothers established and formed this kingship for himself.

The death of Sky:

In The Holy History... Ennius... relates... to whom therefore can Jupiter have sacrificed if not to Sky his grandfather? —

who, according to Euhemerus, died in Oceania and was buried in the town Aulacia.

Birth of Jupiter, Juno, Neptune, and Pluto; vengeance of Titan. Triumph of Jupiter and flight of Saturn to Italy:

And now since The Holy History disagrees somewhat with what I have related, allow me to disclose the contents of true records, lest in calling to task religious superstitions I seem to follow and approve of the foolish sayings of the poets. Ennius' words are these —

After that Saturn took Ops to wife. Titan who was the elder in years asked that he might be king. Thereupon Vesta their mother and Ceres and Ops their sisters advised Saturn not to yield to his brother in the matter of the kingship. Thereupon Titan, because he was less handsome than Saturn and saw that the efforts of his mother and sisters were made in order that Saturn might be king, yielded to him the right to be king. Therefore he made an agreement with Saturn that if any free-born child of the male sex should be born to him, he should not bring it up. This he did in order that the kingship might return to his own sons. Next they slew the first son born to Saturn. And then later on there were born twins, Jupiter and Juno. Then they allowed Saturn to see Juno, but secretly smuggled Jupiter away, and hiding him from Saturn gave him to Vesta to be brought up. Next Ops bore a son to Saturn, Neptune, unknown to him, and smuggled him away secretly. In the same way Ops in a third delivery gave birth to twins, Pluto and Glauca. (The Latin counterpart of Pluto is Dis Pater, though some call him Orcus.) Thereupon they presented the daughter Glauca to Saturn, but hid the son Pluto, and smuggled him away. Then Glauca died while still a little girl. Such according to the records are the stock and kin of Jupiter and his brothers; this is the manner of it as handed down to us out of the holy writings.

Again, a little farther on the History offers the following —

And then Titan, after he had learnt that sons had been born to Saturn, and had been brought up without his knowledge, took away with him his own sons who are called Titans, seized his brother Saturn and also Ops, put them behind prison-walls, and kept them under guard.

... The thread of what remains in the History on this point is as follows, that

When Jupiter was grown up he heard that his father and mother were beset by guards and cast into bonds, and came with a great host of Cretans and defeated Titan and his sons in battle, freed his parents from their bonds, gave back the kingship to his father, and so went back to Crete. And then after this an oracle was given to Saturn, saying that he must beware lest a son of his thrust him out of his kingship; in order to thwart the oracle, and avoid the danger, he ambushed Jupiter to slay him; Jupiter having found out the ambush, claimed afresh the kingdom for himself, and made Saturn a fugitive. He, driven all over the world by armed pursuers, whom Jupiter had sent to seize or slay him, almost failed to find in Italy a place to hide in.

Caesar also in Aratus records that Aglaosthenes says that when Jupiter was setting out from Naxos island against the Titans and was sacrificing on the shore, an eagle flew to him in answer to his bird-watching.... But even before this The Holy History bears witness that — an eagle perched on his head and foretold that he would win the kingship.

How Saturn came to be called son of Sky:

Now I will tell you how and when and by whom this was done; for it was not done by Saturn but by Jupiter. In The Holy History Ennius relates as follows —

Then Pan led him up to a mountain which is called Sky's Pillar. When he had climbed it he gazed on the world far and wide, and then on that mountain he built an altar to Sky, and on that altar Jupiter was the first to make sacrifice. Standing at that place he looked up at what we now name the sky; and to that which was above the universe, and was called ether, Jupiter gave the name 'Sky' after his grandfather's name; and being the first to appease that which is called ether, he named it the sky; and he burnt whole the victim which he sacrificed there.

The powers given by Jupiter to Neptune; Jupiter dwells on Olympus:

Thus to Neptune's share fell all the things of the sea and the islands in it. How can this be proved? Why, of course the old histories attest it. The ancient author Euhemerus... wove a History.... This History Ennius both translated and followed; his words are these —

... where Jupiter gave Neptune authority over the sea so as to be king over

all the islands and all places which might be near the sea.

... That Jupiter dwelt on Olympus we are taught by that same History, which says —

In those days Jupiter was spending the greater part of his life on Mount Olympus, and thither to him men used to come to law if there were any matters in dispute. Likewise if anyone had discovered any new thing which might be useful towards the life of mankind, thither men used to come, and show it to Jupiter.

Jupiter forbids the eating of human flesh:

And Saturn again, when he had taken for his wife his sister Rhea, whom we call in Latin Ops, is said to have been forbidden by the answer of an oracle to bring up freeborn male children on the ground that it was fated that he would be deposed by a son. In fear of this, it is plain that he did not, as the stories go, eat up sons that were born to him, but slew them; in spite of what is written in The Holy History that —

Saturn and Ops and all the rest of mankind were wont to' feed on human flesh. But Jupiter, the first to lay down laws and customs for men, forbade by edict that men should be allowed to eat such food.

The origin of the, different cults of Jupiter:

But The Holy History is a witness that Jupiter himself, after he had become supreme, went to such a pitch of haughtiness that he established, himself for himself, temples in many places —

For when he was making the round of the world, the kings or chiefs of the peoples of every region, wherever he had come, bound themselves in hospitality and friendship with him; and whenever he was departing from any place, he ordered that a shrine should be built in the name of his host, so that the memory as it were of friendship and agreement should be preserved. Thus were established the temples of Jupiter Ataburius, Jupiter Labryandius, for Ataburus and Labryandus were his hosts and his helpers in war; and also to Jupiter Laprius, Jupiter Molio, Jupiter Casius, and all the other temples which are dedicated in the same manner. This was a most cunning idea of his, to get for himself divine honour and for his hosts a name for ever known and connected with religion. Thus they were glad, and willingly obeyed this authority of his and celebrated yearly rites and holidays for their name's sake. Aeneas achieved something like this in Sicily when he gave to a city at its

foundation the name of Acestes his host, so that later on Acestes should cheerfully and willingly cherish increase and honour it. In this way did Jupiter sow the seeds of his own religious worship throughout the world and provide an example for all the rest of the world to imitate.

The death of Jupiter:

Wherefore if we grasp the fact that Jupiter, to judge both from his achievements and his character, was a man and a king on earth, there remains for us to inquire into his death also. In *The Holy History* Ennius, having described all the deeds done by him during his life, says near the end —

And then Jupiter after he had gone the round of the world five times and had made division of authorities to all his friends and relations, and bequeathed to mortals laws and manners, and furnished corn and provided many other good things, he was honoured with deathless renown and remembrances and bequeathed everlasting monuments to his friends. When he was sunk in the depths of old age, he parted with his life in Crete, and went away to join the gods; and the Curetes his sons tended and decked his corpse. His tomb exists in Crete in the town of Cnossus (a city which Vesta is said to have set up) and on his tomb is written in archaic Greek letters ZAN KPONOY, that is, in Latin, Jupiter Son of Saturn.

This at any rate is a tradition not of the poets but of writers on antiquities.

Venus:

Why should I speak of the lewdness of Venus prostituted to the lusts of all?... who, according to what we find contained in *The Holy History*, first — established the art of the courtesan and in Cyprus founded for women the custom of getting profit out of their bodies by making them public; this she ordained so that she should not be the only one among women to appear a hussy and a gaper after men.

Fragments Not Assigned to Any Work

From the Annals?

Cicero: 'That same plain holds,' says Ennius(see), and also —

in those same temples

Servius, on Virgil's 'Ah me! In what guise he was — how changed from that Hector...!': 'Ah me.' A line of Ennius.

*Servius(supplemented), on 'versat' in Virgil: 'Versat,' he poises, brandishes;
it is further an Ennian term —*

Passes made he with his sword's point.

Donatus, on a passage in Terence: 'Sum' for 'eum'; thus frequently the old writers. Ennius —

All men should love their father with all their hearts, and hold kind thoughts towards him.

*Paulus: 'Ob'... for 'ad'; for example, Ennius 'Against Rome, etc.' (fr. 288).
Festus has... —*

Against Troy he led an army

Varro: In a passage of Ennius —

Which the hollow caldron holds within its embodiment of heaven's blue

The term 'cava cortina' is used because it is the space between 'terra' and 'caelum,' and this space is like Apollo's tripod-caldron.

Varro: It is a matter of doubt... whether the original term for 'cards' in the feminine was 'canis' or 'canes.' ... Ennius ... —

meaning no more than the barking of a toothless bitch in pup.

Servius: Ennius and Lucretius('flame-flowering lights of two lamps') used the term 'to flower' of everything that is bright.

Servius, on 'Lavinia her yellow hair' in Virgil: An old reading had 'flowery,' that is flower-like, beautiful; it is further a term taken from Ennius.

Cicero: Closely allied to this are the following... when we wish several to be understood by one —

But the man of Rome, though success has blest his trials, is fearful in his heart

Servius, on Messapus in Virgil: From him Ennius says he draws his descent.

Gellius: Quintus Ennius used to say that he had three brains on the ground that he knew how to speak in Greek, Oscan and Latin.

Cicero: Of course you see all this kind of thing... when one is understood by several —

We who once were Rudians are now Romans

From the Satires?

Cicero: And that the famous song of the Sibyl is not a product of raving is quite evident partly from the poem itself (for it is a work of art and care rather than excitement and emotion) and partly because it is written in what is called an 'acrostic,' where the first letter of each line, the lines being taken one after the other and joined in order, makes some sort of sense; for example, in some poems of Ennius —

Q. Ennius his work

Nonius: 'To hew out' is a verb used properly of joiners when they plane down the roughness of their material.... Varro in Bimarcus: While Boy Quintus Clodius has made so many comedies without taste, may I not, as Ennius has it, 'write rough-hewn one little book'?

Cicero: So soon as... (Iphig., fr. 237–8) gave up what I had begun, I put aside what I had in hand, and I wrote rough-hewn what you had asked for.

Servius augmented, on 'carinae' in Virgil: 'Carinare' means to revile. Ennius

against the foul-mouthed uttering words no less unclean.

Elsewhere —

nor does it befit me to publish this on foul-mouthed pages.

Varro: Many animal sounds are used figuratively of human beings... there is Ennius' usage drawn from the calf —

the flute-girl moos with a very great to-do.

Festus: 'Moene,' a singular form, was used by Ennius —

In a market on the plain before the enemy's wall,

Donatus, on 'mutire' in Terence:

Not a mumble do I mouth or make.

Varro: In a passage of Ennius... 'Mussare' is a term used because mutes say no more than 'mu'...

nor do they dare to make (as we say) a mumble.

Censorinus: Philolaus published the statement that the natural year has 364½ days... but our own writer Ennius says 366.

Various Fragments

Varro: On any occasion when a case was of the more important kind, persons deputed for an oration were preferably those who could 'orate' or plead the cause most suitably. Hence the expression of Ennius —

orators of clever speech

Paulus: 'Adgretus' in a passage of Ennius —

having stepped forward to speak is put for the form 'adgressus.'

Diomedes: 'Possum.' ... We find 'potestur' in Ennius —

And he is not abled to be drawn back by commands.

Cicero: I think that —

cities great and puissant

as Ennius calls them are to be preferred to hamlets and forts.

Charisius: 'Saga'... of the masculine... Ennius —
a cloak of colour blue

Servius: 'Indignus,' wanton, or great. For Ennius too thus uses 'indignas' —
unworthy towers

Cicero: Epicurus... while he was judging what is best for the palate, did not look up at —

the palate of the sky

as Ennius writes.

A grammarian: 'Nix,' feminine gender; for example, Ennius —
these snowstorms

Nonius: 'Armenta.' ... Ennius has it in the feminine —
to those same herds of his.

Servius, on Virgil: 'Then the rabble.' 'Rabble' is well-chosen, since the leaders have been slain. The augmenter of Servius adds: Ennius —

a rabble of birds

Nonius: 'Araneae.' This word is used even in the feminine gender.... Ennius —
the gauze of the spider's web

Nonius: 'Buxum'... Ennius has it in the feminine —
the box hewn, the yew shorn

Paulus: 'Stipes,' a stock fixed tight in the earth. Festus... Ennius... 'stumps of fir-wood.'...

Servius (supplemented) on 'Salt sweat' in Virgil.... Ennius too uses it of marshes.

Priscianus: Ennius has —

all men long to have a following;

‘adsectari’ in a passive sense like ἀκολουθεῖσθαι.

Cicero: Is there anything more like madness than anger, which Ennius well calls —

‘the beginning of madness’?

A scholiast on a passage of Lucan: Ennius says this about the Nile; for (he states) the sun during summer-time calls the waters up from the regions below, and hence it is that at that season the Nile grows in volume.

Servius: Ennius says that the Nile is called ‘Melo,’ and Mount Atlas ‘Telamo.’

Servius (supplemented) on a passage in Virgil: The order must not be 'hos suasit,' lest the result be something like a solecism. Nevertheless, we do come across a construction of this kind; for example... Ennius —

‘Who persuaded you?’

Fronto: An opinion of Ennius— 'an orator ought to be bold.'

Varro: 'Dico' has a Greek origin.... From this comes 'dicare' in Ennius —

I say this circus shows six small turning-posts.

Hence 'iudicare' to judge, because then 'ius dicitur,' justice is delivered.

Isidorus: The knees are the junctures of the thighs and the legs, and they are called 'genua' on the ground that in the womb they are placed over against the 'genae,' cheeks.... Ennius —

and the cheek compresses the knees, all close-packed.

Spurious Fragments

Marius Victorinus: A 'heroic' line can take the shape of a trimeter, like —

Long Alba's people ringed their town with enclosures.

For this line, if it be split up into two-footed metre, will become a trimeter.

An author on metres: The heroic hexameter... one consisting entirely of spondees —

Then the Campani were made of Rome burgesses.

An author on Forms of the heroic hexameter: There is one kind which consists of twelve syllables, all of the feet being spondees, such as —

Then there were brought in the envoys of Minturnae

Colonna: —

The Phoenicians, stricken at heart

This fragment was sent to me from Cosenza by Fabius of Aquinum; he gleaned it from the manuscript of a certain very old interpreter of Statius which was in his possession.

Pompeius: They used to compose a kind of verse which you will not find to contain anything but nouns and names ; for example —

Marsian troop, Paelignian company, Vestinian warrior-force

Placidus: —

Rome on the North is touched on by the Rhaeti

‘Destringunt,’ border on, or are joined directly to her boundaries.

Priscianus: —

son of Saturn, O our begetter, greatest of gods,

Servius, on 'Iovi Stygio' in Virgil: We must note that the Stoics say there is but one god, to whom various names are given according to his activities and functions, whence we have names of gods belonging to both sexes... a speech of Jupiter —

Dwellers of heaven, my own members, gods made by the division of my power into its duties,

Varro: 'Templum' is a term which was first used of spaces wheresoever our eyes had held 'contemplation,' 'intuiti erant'; it is derived from 'tueri'; hence it is that the term 'templum' was used of the sky also, where we see it in 'contemplation,' thus —

Trembled all the mighty precinct of high-thundering Jupiter.

Charisius says: A 'solecism' is grammar which does not follow the rule... —

And you, House-Gods, who make our home, from floor to roof, their care,

A commentator on Donatus: 'Tmesis' is the splitting apart of one word, that is to say, by the interposition of another; like the familiar example septem subiecta trioni. Take subiecta away from the middle and you have 'septemtrioni.' Ennius —

With a stone he his crani split um

Diomedes: 'Partipedes' are lines in which to each single foot a single complete word is assigned, for example —

They with Bloodstains filthily spattered limpid rivulets tainted.

Nonius: 'Fundere,' to hurl down, to throw. Virgil in the first book of the Aeneid... and in the second book of the Aeneid: 'sprawled they lay, out of their minds, their senses utterly gone.'

The author of The Spanish War: 'Hereon they not only heaped death on death... but piled barrows level with barrows.'

Woelfflin restores a fr. of Ennius: —

They pile barrows by barrows; and deaths on deaths they heap.

A commentator on Donatus: 'Solecisms' come about in misuse of the voices of verbs, like this example —

Them they despoil and leave the bodies bare.

where 'spoliantur' stands for 'spoliant.'

Marius: 'Synecdoche' comes about when an utterance expresses more, or less, than the minimum of meaning which necessity demands...

The king began to stretch both across the ditch.

Here 'hands' is understood.

Porphyrio, on 'dictae per carmina sortes' in Horace: Answers were made in hexameters by... —

Phemonoe to Burrus! I hear the Epirote in purple clad.

Orosius, on the battle of Heraclea, 280 BC: But as for the atrocity of the slaughter which Pyrrhus sustained in this campaign, he bore witness to it before his own gods and before mankind by fixing up in the temple of Jupiter of Tarentum a notice in which he wrote these words —

Best father of Olympus, men as yet Unbeaten, beat I them, by them was beaten.

And when his allies angrily asked why he who had beaten his enemies said he was himself beaten, he is stated to have answered, ‘Sure it is that if I beat them again in the same manner I shall return to Epirus without a single soldier.’

Festus: 'Pronged spears' are so called because they are pointed as it were with prongs. Ennius in the tenth book —

Oftentimes five hundred flights of a pronged spear.

Diomedes: 'Parhomoeon' comes about when words begin with the same letter; for example —

A most mighty menacing machine menaces much the muniments.

Nonius: 'Urgere' means to press, to force.... Varro, in Human Antiquities —

Where he has willed the wall to be, therein are we squeezed in a mass.

A gloss: 'Album' means a tablet in which were written the names of those who were recruited for military service; and if it so happened that any one of them had been killed, the letter theta was added above his name.... That most excellent verse-writer Ennius has —

theta, you letter unluckier far than others!

Barth professes to quote a scholiast: 'Carbasus,' a ship, derived from its use as a sail; for example, Ennius —

High flits the flaxen sail, that will lead on the curved keel.

Varro: Ennius writes... ('canes' fem. sing.; see p-3) 'trabes' feminine singular

with oars through the deep a beaked bark ...

Then follows Ennius, Med., 253–4.

Varro: —

They were well-nigh at hand in their ships that came creeping over the level deep.

‘Aequor’ is a term used of the sea...

Varro: In a passage of Ennius... 'cata' means sharp.... In the line which runs

Then at the same time he proceeded to speak pointed words by 'cata dicta' we are to understand 'acuta dicta.'

Barth claimed to have found a fr. of Ennius in a 'very good MS.': A 'good' and a 'free' man differ in that a good man is one who through his very nature does no harm, and a 'free' man is one who gives benefits in a 'free' way... Ennius —

which a people good and free

Barth claimed to have had access to a MS. note on Virgil's 'O youth of foremost valour':... 'it is further taken from Ennius' —

Ausonius: As Ennius says —

happy-making joll

fills you; let the jaundiced minds of men distil gall-clotted pus. And again:
How is it that the man of Rudiae says —

home of the gods, high-sounding heav,

and after whose manner is the phrase which he adds —

into his dom

or again, in speaking of a leaf, why does he say —

poplar-fol

From a scholiast referred to by Cruquius: 'Lamas,' pools of the bigger sort containing... rain-water.... Ennius —

Glades and lurking-holes and muddy pools in the forests

Festus: 'Sagax' is a term applied to persons who possess plenty of sharp cunning... even a hound... —

a matchless hound, cunning of nostril, trusting too in his strength

Censorinus: A spondaic hexameter of twelve syllables —

Deep they drank their draughts from gold-encrusted wine-bowls.

Diomedes: 'Homoeoptoton' comes about when the words all finish in the same case and have a like ending; for example, Ennius —

mourning, sobbing, weeping, pitying

The author of To Herennius: Good composition... will be preserved... if we do not use a continuous series of words which end in a like sound, in this way —

sobbing, imploring, weeping, protesting

Colonna professes to quote a fragment of Ennius from an ancient commentator: —

To restep one's step

Varro: —

You shall know that we whom men call the Muses are Camenae.

Casmena is the old form of this word; it originated thus and so has it been spelt elsewhere by writers. The form Carmenae is derived from the same original.

Donatus: 'Tmesis' is the splitting up of one simple or composite word by thrusting in one or more utterances; for example... —

Massili- by young men were transported to the beach-tans
that is, 'Massilitans.'

The Latin Texts



Carthaginian war elephants engage Roman infantry at the Battle of Zama, 202 BC — in middle life, Ennius served as a centurion in the Second Punic War.

THE LATIN FRAGMENTS



In this section of the eBook, readers can view the original Latin fragments of Ennius. You may wish to Bookmark this page for future reference.

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Annals

Liber I

1

Varro, L.L., VII, 19: Ennii... —

Musae quae pedibus magnum pulsatis Olympum;
caelum dicunt Graeci Olympum.

Cp. Varr., R.R., I, 1, 4; Serv., ad Aen., XI., 660; Hom. Il., II, 484 Ἑσπετε
νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι.

2–3

[Probus], ap. G.L., IV, 23, 11 K: Neutro genere... brevis est (syllaba).... Ennius
in I —

Nam populos..... Italos res atque poemata nostra cluebunt.

Fronto, de Eloq., 146 N: Magistra Homeri Calliopa, magister Enni
Homerus et Somnus.

Fronto, Epp., Vol. I, p. 94 (cp. 98) Haines: Transeo nunc ad Q. Ennium
nostrum, quem tu ais ex somno et somnio initium sibi scribendi fecisse. Sed
profecto nisi ex somno suscitatus esset, numquam somnium suum narrasset.

4

Fronto, Epp., Vol. I, pp. 204 H: Si quando te —

somno leni

ut poeta ait —

placidoque revinctus

video in somnis, numquam est quin amplectar et exosculer... hoc unum ex
Annalibus sumptum amoris mei argumentum poeticum et sane somniculosum.

Cicero, Ac. Pr., II, 16, 51: Cum somniavit (Ennius) narravit —
visus Homerus adesse poeta.

Cp. Ac. Pr., 27, 88: de Re Pub., VI, 10, 10.

6

Cicero, Ac. Pr., II, 27, 88: Nisi vero Ennium non putamus ita totum illud
audivisse —

‘O pietas animi! si modo id somniavit ut si vigilans audiret.

Cp. Donat. in Ter., Eun., III, 5, 12.

7–10

Epicharmus, ap. Com. Cr. Fr. I, 123 Kaibel: καὶ γὰρ τὸ θῆλυ τῶν ἀλεκτορίδων
γένος, | αἱ λῆς καταμαθεῖν, ἀτενὲς οὐ τίκτει τέκνα | ζῶντ’ ἀλλ’ ἐπῳζει καὶ
ποιεῖ ψυχὰν ἔχειν.

Varro, L.L., V, 59: Haec duo caelum et terra quod anima et corpus.
Humidum et frigidum terra, sive —

‘Ova parere solet genus pennis condecoratum non animam,
ut ait Ennius —

‘et post inde venit divinitus pullis ipsa anima;
sive, ut Zenon Citieus, animalium semen ignis isque anima et mens.

Cp. Diomed., ap. G.L., I, 383, 5 K; Priscian., ap. G.L., II, 401, 3 K.

11–12

Varro, L.L., V, 60: Recte igitur... quod ait... Ennius —

‘terraque corpus
quae dedit ipsa capit neque dispendi facit hilum.
Cp. V, 111; IX, 53.

13

Donatus, in Ter., Andr., II, 5, 18: ‘Memini videre’ pro ‘vidisse’ Ennius —
‘Memini me fieri pavum.

Cp. Donat., in Ter., in Adelph., I, 2, 26; Phorm., I, 2, 24; Charis., ap. G.L.,
I, 98, 4 K; Tertull., de An., 33 pavum se meminit Homerus Ennio somniente.
Lucret., I, 112–126.

Schol. ad Pers., Prol., 2–3: Tangit Ennium qui dixit se vidisse per somnium in Parnaso Homerum sibi dicentem quod eius anima in suo esset corpore.

14

Persius, S., VI, 9–11: —

‘Lunai portum, est operae, cognoscite, cives.

Cor iubet hoc Enni posquam destertuit esse | Maeonides, Quintus pavone ex Pythagoreo.

Schol., ad loc.: Hunc versum ad suum carmen de Ennii carminibus transtulit. Merito ergo ait ‘cor iubet hoc Enni postquam destertuit.’ Sic Ennius ait in Annalium suorum principio, ubi dicit se vidisse in somnis Homerum dicentem fuisse quondam pavonem et ex eo translatam in se animam esse secundum Pythagorae philosophi definitionem.

Cp. Porphy., ad Hor., Ep. II, 1, 50–3; Lactant., in Stat., Theb., III, 484; Ov., Met., XV, 160 s.; Hor., C., I, 28–9 s.

15

Priscianus, ap. G.L., II, 97–8 K.: ‘Veterrimus quasi a ‘veter.’... Ennius —
Quom veter occubuit Priamus sub Marte Pelasgo,

16–17

Servius (auctus) ad Georg., III, 35: Assaracus avus Anchisae. Ennius —

Assaraco natus Capys optimus isque pium ex se Anchisen generat.

II., XX, 239: Ἀσσάρακος δὲ Κάπυον, ὃδ’ ἄρ’ Ἀγχίσην τέκε παῖδα.

18–19

Probus in Verg., Ecl., VI, 31: Ennius Anchisen augurii ac per hoc divini quoddam habuisse praesumit sic —

Doctusque Anchisa, Venus quem pulcherruma dium fari donavit, divinum pectus habere.

Cp. Schol. Ver. ad Aen., II, 687.

20

Servius (auctus) ad Georg., IV, 59: ‘Nare’ pro volare ut apud Ennium in primo

transnavit cita per teneras caliginis auras.

21

Festus, 428, 11: ‘Sos’ pro ‘eos’... ut Ennius lib. I —

Constitit inde loci propter sos dia dearum.

Cp. Paul., ex F., 429, 11. Cp. Il., XVIII, 388, etc., δῖα θεάων.

22–3

Festus, 234, 23: ‘Orare’ antiquos dixisse pro agere testimonio.... Ennius quoque cum dixit in lib. I Annalium —

‘face vero quod tecum precibus pater orat.’

doctusque Anchisa Fleckeisen atque Anchises doctus S doctus parens Anchisa Mr. doctusque Anchises Prob. doctus Anchisa Schol. Ver. pulcherruma dium Fleckeisen pulchra dearum Prob. pulcherrima diu Schol. Ver.

fari donavit Prob. fata docet Schol. Ver. fari Bernays fari fata docet coni. V

face vero Colonna facere vero cdd. tu face vero August. tum face vero (olim tu vero face) V qui un. vers. constit.

24

Macrobius, VI, I, 11: ‘Est locus, Hesperiam Grai cognomine dicunt’ (Aen., I, 530; III, 163). Ennius in I —

Est locus, Hesperiam quam mortales perhibebant,

25

Varro, L.L., VII, 28: ‘Cascum’ vetus esse significat E. quod ait —

quam prisci cascì populi tenuere Latini.

Cp. Cic, Tusc. Disp., I, 12, 27.

26

Varro, L.L., V, 42 (de Capitolio): Hunc antea montem Saturnium appellatum prodiderunt et ab eo Latium Saturniam terram ut etiam Ennius appellat —

Saturnia terra

Nonius, 197, 2: 'Caelum' neutro. Masculino... Ennius —
 Saturno quem Caelus genuit.
 Cp. Charis., ap. G.L., I, 72, 13 K.

29

Nonius, 216, 31: 'Obsidio'... neutro Ennius —
 Quom saevo obsidio magnus Titanus premebat,

30

Priscianus, ap. G.L., II, 337, 26 K: 'Laurentis' etiam pro 'Laurens.' Ennius in
 A. —
 quos homines quondam Laurentis terra recepit.

31

Atilius Fortunat., ap. G.L., VI, 284, 20 K: Maximus qui est versus syllabas
 habet XVII... minimus habet XII ut est Ennianus —

Olli respondit rex Albai Longai.

Cp. Donat., ap. G. L., IV, 396, 19 K: Pompeius, ap. G.L., V, 297, 30 K:
 Serg., Explanat. in Donat., ap. G.L., IV, 548, 2 K.

Servius, ad Aen., VI, 777:... Secundum Ennium, referetur (Romulus) inter
 deos cum Aenea.

Servius, ad Aen., VI, 777: Dicit... Iliam fuisse filiam Aeneae.

32-48

Cicero, de Div., I, 20, 40: Narrat... apud Ennium Vestalis illa —

Excita quom tremulis anus attulit artubus lumen, talia tum memorat
 lacrumans exterrita somno: 'Euridica prognata, pater quam noster amavit,
 35vires vitaeque corpus meum nunc deserit omne. Nam me visus homo pulcher
 per amoena salicta et ripas raptare locosque novos; ita sola postilla, germana
 soror, errare videbar, tardaue vestigare et quaerere te, neque posse

corde capessere; semita nulla pedem stabilibat. Exin conpellare pater me
 voce videtur his verbis: "O gnata, tibi sunt ante ferendae aerumnae, post ex

fluvio fortuna resistet.” Haec ecfatus pater, germana, repente recessit, 45nec sese dedit in conspectum corde cupitus, quamquam multa manus ad caeli caerula templa tendebam lacrumans et blanda voce vocabam. Vix aegro tum corde meo me somnus reliquit.

Ovidius, Tr. II, 259–260:

Sumpserit annales (nihil est hirsutius illis) facta sit unde parens Ilia nempe leget.

Servius (anctus) ad Aen., I, 273 Naevius et Ennius Aeneae ex filia nepotem Romulum conditorem urbis tradunt.

Cp. Serv., ad Aen., VI, 777.

49–50

Nonius, 378, 15: ‘Parumper,’ cito ac velociter... Ennius Annali lib. I —

‘Te nunc sancta precor Venus, te genetrix patris nostri ut me de caelo visas cognata parumper,’

51

Macrobius VI, 1, 12: ‘Tuque o Thybri, tuo genitor cum flumine sancto’ (Aen., VIII, 72). Ennius in I —

‘Teque pater Tiberine tuo cum flumine sancto,

52

Charisius, ap. G.L., I, 90, 26 K.: ‘Neptis’ grammatici nolunt dici... et advocant Ennium quod dixerit ita —

‘Ilia dia nepos, quas aerumnas tetulisti

Cp. Non., 215, 8: Fest., 402, 15; Serg., Explanat. in Donat., ap. G.L., IV, 563, 14 K.

53–4

Servius (auctus) ad Aen., IX, 653: ‘Cetera’ id est in ceterum; est autem Ennianum —

‘cetera quos peperisti ne cures.

55

Nonius, 306, 26: 'Facessere' est facere.... —

Haec ecfatus, ibique latrones dicta facessunt.

Porphyrio, ad Hor., C, I, 2, 17: Ilia auctore Ennio in amnem Tiberim iussu Amulii regis Albanorum praecipitata; antea enim Anieni matrimonio iuncta est.

56

Servius (auctus) ad Aen., III, 333: 'Reddita' more veteri pro 'data' accipiendum est... Ennius Annalibus —

At Ilia reddita nuptum,

57

Tertullianus, adv. Val., 7: Ennius poeta —

cenacula maxima caeli

simpliciter pronuntiavit de elati situs nomine vel quia Iovem illic epulantem legerat apud Homerum.

Cp. Schol. Ver. ad Aen., X, 1.

58

Servius, ad Aen., X, 5: —

bipatientibus

Est autem sermo Ennianus, tractus ab ostiis quae ex utraque parte aperiuntur.

59

Macrobius, S., VI, 1, 9: 'Axem humero torquet stellis ardentibus aptum.' (Aen., IV, 482, VI, 797.) Ennius in I —

qui caelum versat stellis fulgentibus aptum.

60–1

Martianus Capella, I, 42: Ipsius collegae Iovis... bis seni cum eodem Tonante numerantur quos... distichum complectitur Ennium —

Iuno Vesta Minerva Ceres Diana Venus Mars Mercurius Iovis Neptunus Vulcanus Apollo

62

Servius ad Aen., IV, 576: Aut distinguendum ‘sancte’ aut ‘sancte deorum’ secundum Ennium dixit —

Respondit Iuno Saturnia sancta dearum.

Cp. Donat., ap. G.L., IV, 394, 1 K: Serg., explanat. in Donat., ap. G.L., IV, 563, 20 K: Pompei., ap. G.L., V, 291, 17 K: Mar. Plot. Sac, ap. G.L., VI, 450, 20 K (pulchra dearum).

63–4

Varro, L.L., VII, 5: Dicam in hoc libro de verbis quae a poetis sunt posita... incipiam hinc —

‘Unus erit quem tu tolles in caerula caeli templa.’

Cp. Ovid., Met., XIV, 812 ff.; Fasti, II, 485 ff.

65

Festus, 392, 35: ‘Remanant,’ replent. Ennius lib. I —

... destituunt rivos camposque remanant

Cp. Paul., ex F., 393, 11.

66–9

Fronto, de Orat., 160 N: ‘Factum est’: eodem hoc verbo Enni†. urmiak... —

<lo>ca claudi;

ait —

factum est... <Tiberis>

... et facinus commemorabile. Tiberis est Tusce Tiber quem iubes cludi.

Tiber amnis et dominus et fluentium circa regnator undarum. Ennius —

Postquam constituit sese fluvius qui est omnibus princeps..... cui succidit Ilia

Cp. Cic, Orat., 48, 161.

70

Charisius, ap. G.L., I, 128, 31 K: ‘Fici.’ Ennius —

Servius (auctus) ad Aen., II, 355: Sane apud veteres ‘lupus’ promiscuum erat, ut Ennius —

lupus femina feta repente

Cp. Fest., 402, 4; Quintil., I, 6, 12.

Servius, ad Aen., VIII, 631 Sane totus hic locus Ennianus est.

Nonius, 378, 15: ‘Parumper’ cito ac velociter... —

Indotuetur ibi lupus femina, conspicit omnis: hinc campum celeri passu permensa parumper coniicit in silvam sese.

Nonius, 134, 11: ‘Licitari,’ congregi, pugnare. Ennius —

pars ludicre saxa iactant, inter se licitantur

Festus, 376, 22: ‘Ratus sum’ significat ‘putavi’: sed alioqui pro ‘firmo,’ certo,’ ponitur’ ratus est,’ et ‘ratum.’ Ennius —

Occiduntur ubi potitur ratus Romulus praedam.

Macrobius, S., VI, 1, 13: ‘Accipe daque fidem, sunt nobis fortia bello | pectora’ (Aen., VIII, 150). Ennius in I —

‘Accipe daque fidem foedusque feri bene firmum.

Macrobius, VI, 1, 14: ‘Et lunam in nimbo nox intempesta tenebat’ (Aen., III, 597). Ennius in I —

Quom superum lumen nox intempesta teneret,

Cicero, de Div., I, 48, 107 ff.: Itaque Romulus augur ut apud Ennium est, cum fratre item augure —

Curantes magna cum cura tum cupientes regni dant operam simul auspicio augurioque;..... [in monte]..... Remus auspicio se devovet atque secundam solus avem servat. At Romulus pulcher in alto quaerit Aventino, servat genus altivolantum. Certabant urbem Romam Remoramve vocarent. Omnibus cura viris uter esset induperator: expectant, veluti consul quom mittere signum volt, omnes avidi spectant ad carceris oras quam mox emittat pictis e faucibus currus: sic exspectabat populus atque ora tenebat, rebus utri magni victoria sit data regni. Interea sol albus recessit in infera noctis. Exin candida se radiis dedit icta foras lux; et simul ex alto longe pulcherruma praepes laeva volavit avis, simul aureus exoritur sol. Cedunt de caelo ter quattuor corpora sancta avium, praepetibus sese pulchrisque locis dant. Conspicit inde sibi data Romulus esse proprium auspicio regni stabilita scamna solumque.

Cp. Gell., VI, 6, 9.

Excerpta ex cod. Cassin. 90 C, ap. C.G.L., V, 578, 3: Romae conditor certus nescitur. Ennius et alii a Romulo.

Cp. Servius (auct.) ad Aen., I, 273.

101

Festus, 348, 4: 'Quamde' pro quam... —

'Iuppiter, ut muro fretus magis quamde manus vi!'

102–3

Macrobius, S., VI, 1, 15: Tu tamen interea calido mihi sanguine poenas | persolves (Aen., IX, 420). Ennius in I —

'Nec pol homo quisquam faciet inpune animatus hoc nec tu; nam mi calido dabis sanguine poenas.'

Cp. Serv. auct. ad Aen., IX, 420.

104

Nonius, 516, 11: 'Torviter'... —

'Ast hic quem nunc tu tam torviter increpuisti

Festus, 426, 2: 'Sum' pro 'eum' —

'Astu non vi sum summam servare decet rem.

Festus, 460, 12: 'Stolidus' stultus... —

nam vi depugnare sues stolidi soliti sunt.

Grammat., Bravis Expos. Verg. Georg., ad II, 384: Romulus cum aedificasset templum Iovi Feretrio pelles unctas stravit et sic ludos edidit ut caestibus dimicarent et cursu contenderent, quam rem Ennius in Annalibus testatur.

Servius (auctus) ad Aen., III, 384: Et quidam 'lentandus' nove verbum fictum putant, sed in Annalibus legitur —

conque fricati oleo lentati adque arma parati.

Paulus, F., 25, 17: 'Bellicrepam' saltationem dicebant quando cum armis saltabant, quod a Romulo institutum est, ne simile pateretur quod fecerat ipse cum a ludis Sabinorum virgines rapuit.

Festus, 476, 17: 'Sas' Verrius putat significare 'cas' teste Ennio qui dicat in lib. I —

['virgines;] nam sibi quisque domi Romanus habet sas.'

Paul., 25, 17 bellicrepa vocab. trib. Enn. O. Mueller, Ann. lib. I Ilberg.

Priscianus, ap. G.L., II, 591, 5 K:... nominativo... brevem te syllabam pro met... addere solent auctores.... Ennius —

Tite tute Tati tibi tanta tyranne tulisti!

Cp. Pompei., ap. G.L., V, 303, 33 K: Priscian. ap. III, 492, 25 K: al.

Charisius, ap. G.L., I, 196, 15 K: 'Concorditer'... —

‘Aeternum seritote diem concorditer ambo.’

111

Gellius, XIII, 23, 19: Ennius... in primo Annali... —

‘Nerienem Mavortis et Herem

si quod minime solet numerum servavit, primam syllabam intendit, tertiam corripuit.

112–13

Nonius, III, 39: ‘Fortunatim,’ prospere... —

‘Quod mihi reique fidei regno vobisque, Quirites, se fortunatim feliciter ac bene vortat.

Varro, L.L., V, 55: Ut ait Ennius, Titienses a Tatio, Ramnenses a Romulo, Luceres, ut Iunius, ab Lucumone.

Servius, ad Aen., VI, 777: secundum Ennium, referetur (Romulus) inter deos cum Aenea.

114–15

Servius, ad Aen., VI, 763: ‘Aevum, proprie aeternitas est quae non nisi in deos venit. Ennius —

‘Romulus in caelo cum dis genitalibus aevum degit.

Cp. Cic, Tusc., Disp., I, 12, 28. C.I.L., IV, 3135.

116

Nonius, 120, 1: ‘Hora,’ iuventutis dea... —

‘Teque Quirine pater veneror Horamque Quirini.

trib Ann. lib. II Colonna

Liber II

117–21

Cicero, de Rep., I, 41, 61: Iusto quidem rege cum est populus orbatus pectora diu tenet desiderium, sicut ait Ennius, post optimi regis obitum —

simul inter sese sic memorant: ‘O Romule Romule die qualem te patriae custodem di genuerunt! O pater o genitor o sanguen dis oriundum!

Non eros nec dominos appellabant eos quibus iuste paruerunt denique ne reges quidem, sed patriae custodes sed patres et deos. Nec sine causa; quid enim addunt? —

‘Tu produxisti nos intra luminis oras.

Cp. Lactant., Div. Inst., I, 15, 30: Priscian., ap. G.L., II, 250, 15 K.

122

Festus, 492, 6: ‘Speres’ antiqui pluraliter dicebant, ut E. lib. II —

‘Et simul effugit speres ita funditus nostras...

123

Festus, 346, 5: ‘Quadrata Roma’ in Palatio ante templum Apollinis dicitur... eius loci Ennius meminit cum ait —

Et qui se sperat Romae regnare Quadratae?

124

Varro, L.L., VII, 42: Apud Ennium —

Olli respondit suavis sonus Egeriai, ‘olli’ valet dictum ‘illi’ ab ‘olla’ et ‘ollo.’

Cp. Serv., ad Aen., XI, 236.

125–6

Varro, L.L., VII, 4: 3 Apud Ennium —

Mensas constituit idemque ancilia;

dicta ab ambecisu quod ea arma ab utraque parte ut Thracum incisa; —

libaque fictores Argeos et tutulatos.

Liba quod libandi causa fiunt: fictores dicti a fingendis libis, Argei ab Argis... tutulati dicti hi qui in sacris in capitibus habere solent ut metam.

127–9

Varro, L.L., VII, 45: Eundem Pompilium ait fecisse flamines qui cum omnes sunt a singulis deis cognominati... sunt in quibus flaminum cognominibus latent origines ut in his qui sunt versibus plerique —

Volturnalem Palatualet Furinalem Floralemque Falacrem et Pomonalem fecit hic idem.

130

Festus, 156, 5: ‘Me’ pro ‘mihi’ dicebant antiqui ut Ennius cum ait lib. II —

‘Si quid me fuerit humanitus ut teneatis.

Propertius, III, 3 (IV, 2), 5–7:

Parvaeque tam magnis admoram fontibus ora unde pater sitiens Ennius ante bibit: et cecinit Curios fratres et Horatia pila....

131

Priscianus, ap. G.L., III, 3, 6 K: Sic ergo ἐμοῦ σοῦ οὔτ' mei tui sui ἐμοῦς σοῦς οὔτ' mis tis si... Ennius —

‘Ingens cura mis cum concordibus aequiperare;

132

Festus, 194,12: ‘Occasus’ interitus vel solis cum decidit a superis infra terras; quo vocabulo Ennius pro occasione est usus in lib. II —

Hic occasus datust: at Horatius inclutus saltu...

133

Priscianus, ap. G.L., II, 504, 22 K: Vetustissimi inveniuntur etiam produxisse... paenultimam.... —

‘Adnuis sese mecum decernere ferro.

134

Festus, 540, 10: ‘Tolerare,’ patienter ferre... —
ferro se caedi quam dictis his toleraret.

135

Festus, 348, 4: ‘Quamde’ pro quam... —
‘quamde tuas omnes legiones ac populares.

136

Festus, 426, 2: ‘Sum’ pro ‘eum’... —
At sese, sum quae dederat in luminis oras,

137

Festus, 188, 30: ‘Ningulus’ nullus... —
‘qui ferro minitere atque in te ningulus...’

138

Festus, 530, 25: ‘<Tu>ditantes,’ tudentes, <negotium id est ag>entes... —
Haec inter se totum egere diem tuditantes.

139

Quintilianus, I, 5, 12: Nam duos in uno nomine faciebat barbarismos Tinga
Placentinus... preculam pro pergula dicens.... At in eadem vitii geminatione —
Mettoeoque Fufetioeo
dicens Ennius poetico iure defenditur.

140

Macrobius, ap. G.L., V, 651, 32 K: ‘Tractare’ saepe trahere.... Ennius —
tractatus per aequora campi

141–2

Priscianus, ap. G.L., II, 206, 22 K: Vetustissimi... ‘homo homonis’
declinaverunt. Ennius —

Vulturus in silvis miserum mandebat homonem. Heu! Quam crudeli

condebat membra sepulchro!

Cp. Charis., ap. G.L., I, 147, 15 K: Serv., ad Aen., VI, 595. Schol. Bamb., ad Stat., Theb., III, 508.

143

Servius, ad Aen., II, 313: ‘Clangor’: Plerumque... ad tubam evertuntur civitates sicut Albam Tullus Hostilius iussit everti.

Priscianus, ap. G.L., II, 450, 2 K:... in nominationibus id est ὀνοματοποιΐαις, sive nominum seu verborum novis conformationibus non omnes declinationes motus sunt quaerendi... taratantara Ennius —

At tuba terribili sonitu taratantara dixit.

Cp. Serv., ad Aen., IX, 501: ‘At tuba terribilem sonitum.’

Servius ad 486: ‘At domus interior’: de Albano excidio translatus est locus.

144

Servius (auctus) ad Aen., III, 333: ‘Reddita’ more veteri pro ‘data’ accipiendum est... —

isque dies postquam Ancus Marcius regna recepit,
pro ‘accepit.’

145

Macrobius, S., VI, 4, 3 (ad Georg., II, 462): Pulchre ‘vomit undam’ et antique: nam Ennius ait —

et Tiberis flumen vomit in mare salsum,

146–7

Festus, 346, 14: ‘Quaesere’ ponitur ab antiquis pro quaerere... —

Ostia munita est: idem loca navibus celsis munda facit nautisque mari quaesentibus vitam.

Cp. Paul., ex F., 397, 3; 121, 3; Fest., 20, 7.

148

Servius (auctus) ad Aen., XI, 326: Quidam ‘texamus’ proprie dictum tradunt quia loca in quibus naves fiunt Graeco νανπήγια Latine textrina dici: Ennius

Isdem campus habet textrinum navibus longis.

Cp. Cic., Orat., 47, 157.

Festus, 400, 29: Ennius iocatus videtur... et lib. II —

i caerula prata.

Liber III

150

Nonius, 51, 7: 'Laevum' significari veteres putant quasi a levando.... Ennius annali lib. III —

Olim de caelo laevum dedit inclutus signum.

151–2

Probus, ad Verg., Ecl., VI, 31: Pro aere venti hic extrinsecus accipiuntur: ad quod argumentum collegimus Ennii exemplum de Annalium tertio —

et densis aquila pinnis obnixa volabat vento quem perhibent Graium genus aera lingua.

153

Schol. Bern. ad Georg., IV, 7: 'Laeva,' prospera... ut Ennius ait —
ab laeva rite probatum.

154

Festus, 428, 11: 'Sos'... interdum pro suos... Ennius —

Postquam lumina sis oculis bonus Ancus reliquit,

Cp. Paul, ex F., 429, 10. Lucret., III, 1025: Lumina sis oculis etiam bonus Ancus reliquit.

155

Festus, 426, 33: 'Solum,' terram. Ennius lib. III —

Tarquinio dedit imperium simul et sola regni.

156

Festus, 428, 11: 'Sos' pro 'eos.'... Ennius lib. III —

Circum sos quae sunt magnae gentes opulentae.

157

Servius, ad Aen., VI, 219: ‘lavant frigentis et ungunt’: versus Ennii, qui ait —
Exin Tarquinius bona femina lavit et unxit.
Cp. Donat., in Ter., Hec., I, 2, 60.

158

Festus, 284,22: ‘Prodinunt,’ prodeunt... —
Prodinunt famuli: tum candida lumina lucent.
Cp. Paul., ex F., 285, 8.

159

Macrobius, S., I, 4, 17: Animadvertendum est... quod etiam qua noctu’ dixerit
(Ennius). Et hoc posuit in Annalium septimo, in quorum tertio clarius idem
dixit —
‘Hac noctu filo pendebit Etruria tota.

160–61

Macrobius, S., VI, 1, 16: Concurrent undique telis | indomiti agricolae’ (Aen.,
VII, 520–1). Ennius in III —
Postquam defessi sunt stare et spargere sese hastis ansatis, concurrent
undique telis.

162

Macrobius, S., VI, 1,9: ‘Axem humero torquet stellis ardentibus aptum’ (Aen.
IV, 482; VI, 797)... —
Caelum prospexit stellis fulgentibus aptum.

163

Gellius, I, 22, 14: An ‘superesse’ dixerint veteres pro ‘restare et perficiendae
rei deesse’ quaerebamus... invenimus in tertio Enni Annalium in hoc versu —
Inde sibi memorat unum superesse laborem:
id est reliquum esse et restare, quod quia id est, divise pronuntiandum est.

Liber IV

164

Macrobius, S., VI, 1, 17: 'Summa nituntur opum vi' (Aen., XII, 552). Ennius in quarto —

Romani scalis summa nituntur opum vi.

Cp. Serv., ad Aen., XII, 552.

165

Paulus, ex F., 16, 22: Anxur vocabatur quae nunc Tarracina dicitur Vulscæ gentis, sicut ait Ennius —

Vulsculus perdidit Anxur.

166

Cicero, de Re Pub., I, 16, 25: Id... postea ne nostrum quidem Ennium fugit, qui ut scribit, anno trecentesimo quinquagesimo fere post Romam conditam —

— nonis Iunis soli luna obstitit et nox.

Liber V

167

Festus, 194, 12: ‘Occasus’... E. pro occasione est usus... in lib. V —

Inicit iniritatus, tenet occasus, iuvat res.

168

Nonius, 556, 19: ‘Ansatae’ iaculamenta cum ansis... —

ansatas mittunt de turribus

169

Priscianus, ap. G.L., II, 428, 14 K: ‘Misereo’... vetustissimi sunt usi... —

Cogebant hostes lacrumantes ut misererent.

170

Acro, ad Hor., Ep., II, 2, 98:... Romani quondam pugnaverunt cum hostibus Samnitibus usque ad noctem; unde et Ennius inquit —

Bellum aequis manibus nox intempesta diremit.

171

Macrobius, S., VI, 4, 4: ‘Agmen’ pro actu et ductu quodam ponere non inelegans est, ut ‘leni fluit agmine Thybris’ (Aen., II, 782). Immo et antiquum est. Ennius enim in quinto ait —

quod per amoenam urbem leni fluit agmine flumen.

172

Nonius, 226, 29: ‘Stirpem’... masculino E. Annalium lib. V —

nomine Burrus uti memorant a stirpe supremo.

Cp. Fest., 454, 28: 402, 16.

Liber VI

173

Servius, ad Aen., IX, 526 (528): ('ingentis) oras evolvite belli.' Hoc est... 'narrate non tantum initia sed etiam extrema bellorum'; nam orae sunt extremitates. Servius auctus: Est autem Ennianum —

Quis potis ingentis oras evolvere belli?

Cp. Quintil., VI, 3, 36 (... annali sexto' quis e.q.s.); Macrob., S., VI, 1, 18; Diomed., ap. G.L., I, 386, 1 K.

174-6

Cicero, de Div., II, 56, 116: Herodotum cur veraciorem ducam Ennio? Num minus ille potuit de Croeso quam de Pyrrho fingere Ennius? Quis enim est qui credat Apollinis ex oraculo Pyrrho esse responsum? —

'Aio te Aiacida Romanos vincere posse.'

Primum Latine Apollo numquam locutus est; deinde ista sors inaudita Graecis est; praeterea Pyrrhi temporibus iam Apollo versus facere desierat; postremo, quamquam semper fuit, ut apud Ennium est, —

'stolidum genus Aeacidarum bellipotentes sunt magis quam sapientipotentes;

tamen hanc amphiboliam versus intellegere potuisset 'vincere te Romanos' nihilo magis in se quam in Romanos valere.

Cp. (vers. 174): Quintil., VII, 9, 6: 'Aurel. Vict.,' de vir. illustr., 35, 1; Ammian. Marcell., XXIII, 5, 9; Porphy. ad Hor., A.P., 403; Charisius, ap. G.L., I, 271, 28 K: et alibi.

177

Valla, ad Iuv., VII, 134: 'Stlataria.' Probus exponit illecebrosa. Ennius — et melior navis quam quae stlataria portat.

178

Festus, 170, fin.: 'Navus' celer ac strenuus.... Ennius lib. VI —

Navus repertus homo, Graio patre Graius homo, rex.

Festus, 424, 27: <Summ> ussi dicebantur <murmuratores>.... Ennius in sexto... —

Intus in occulto mussabat.

Cp. Paul., ex F., 425, 5: 127, 6.

Macrobius, S., VI, 1, 54: 'Pulverulentus eques furit; omnes arma requirunt' (Aen., VII, 625)... —

Balantum pecudes quatit; omnes arma requirunt.

Macrobius, S., VI, 2, 27:

Itur in antiquam silvam stabula alta ferarum. Procumbunt piceae, sonat icta securibus ilex fraxineaeque trabes cuneis, et fissile robur scinditur; advolvunt ingentes montibus ornos. (Aen., VI, 179 ff.; cp. Aen., XI, 134 ff.)

Ennius in VI —

Incedunt arbusta per alta, securibus caedunt. Percellunt magnas quercus, exciditur ilex, fraxinus frangitur atque abies consternitur alta, pinus proceras pervortunt; omne sonabat arbustum fremitu silvai frondosai.

Homerus, Il., XXIII, 114:

οἱ δ' ἴσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες σειράς τ' εὐπλέκτους·
πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν· πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχμιά
τ' ἦλθον. ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης, αὐτίκ' ἄρα δρῦς
ὕψικόμους ταναήκει χαλκῷ τάμνον ἐπειγόμενοι· ται δὲ μεγάλα κτυπέουσαι
πίπτον. τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ ἔκδεον ἡμιόνων· ται δὲ χθόνα
ποσσὶ δατεῦντο ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.

Cicero, de Off., I, 12, 38: Pyrrhi quidem de captivis reddendis illa praeclara

—
'Nec mi aurum posco nec mi pretium dederitis nec cauponantes bellum sed
belligerantes

ferro non auro vitam cernamus utrique; vosne velit an me regnare era,

quidve ferat Fors, 190 virtute experiamur. Et hoc simul accipe dictum: quorum virtuti belli fortuna pepercit, eorundem libertati me parcere certum est. Dono, ducite, doque volentibus cum magnis dis.’

Cp. Serv. ad Aen., X, 532; XII, 709; Verg., Aen., V, 385: Ducere dona iube. III, 12 cum sociis natoque Penatibus et magnis dis. VIII, 679 cum... magnis dis.

194–5

Cicero, de Senect., 6, 16: Ad Appii Claudii senectutem accedebat etiam ut caecus esset; tamen is cum sententia senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa quae versibus persecutus est Ennius —

‘Quo vobis mentes rectae quae stare solebant ante hac, dementes sese flexere viai?’

Hom., Il., XXIV, 201: ὦ μοι, πῇ δὴ τοι φρένες οἷχονθ’ ἧς τὸ πάρος περ | ἔκλε’ ἐπ’ ἀνθρώπους;

196

Donatus, ad Ter., Phorm., V, 4, 2: ‘Parare animo’; et venuste additum animo. Ennius sexto —

‘Sed, quid ego hic animo lamentor?’

Od., XI, 418: ὀλοφύραο θυμῷ.

197

Varro, L.L., VII, 41: Apud Ennium —

Orator sine pace redit regique refert rem,
orator dictus ab oratione.

198–9

Schol. Veron., ad Aen., V, 473: ‘Hic victor superans (animis tauroque superbus)’.... Ennius in VI —

‘aut animos superant atque aspera prima ... fera belli spernunt...

200–2

Nonius, 150, 5: ‘Prognariter,’ strenue fortiter et constanter.... —

‘Divi hoc audite parumper; ut pro Romano populo prognariter armis
certando prudens animam de corpore mitto,

203

Festus, 438, 28: <Scitae alias quae sunt> bona facie, aas bons <artibus
mulieres a p>oetis usurpantur.... Ennius in

VI —

Iumen <ta.....> scitus agaso

aut cd. ast olim V animos cd. animo Keil fort. animis aspera prima Keil
(Rh. Mus. VI, 375) asperrima Mai asp... rima cd.

iumenta Ilberg lumen Fest. iumentisque parum iam prodest scitus agaso
coni. Havet, Rev. de Phil., IX, 167

204

Macrobius, S., VI, 22: ‘Quadrupedante putrem sonitu quatit ungula campum’
(Aen., VIII, 596). Ennius in VI —

Explorant Numidae, totam quatit ungula terram

205

Macrobius, S., VI, 1, 8: ‘Vertitur interea caelum et ruit Oceano nox’ (Aen., II,
250). Ennius in libro VI —

Vertitur interea caelum cum ingentibus signis.

206

[Achilles Statius, ad Catull., LXIII, 40: ‘Lustravit aethera album’:... Ennius de
sole... in VI —

Ut primum tenebris abiectis indalbabat,

Cp. Apulei., Met., VII, 1.]

207–8

Macrobius, S., VI, 1, 10: ‘Conciliumque vocat divum pater atque hominum
rex’ (Aen., X, 2). Ennius in VI —

Tum cum corde suo divum pater atque hominum rex effatur.

Hom., Il., I, 544: πατήρ ἀνδρῶν τε θεῶν τε.

totum cdd.

□ tostam Stowasser trib. lib. VII Kuypers

□ inalbat dies Ach. dies inalbat Apulei. indalbat | orta dies

Wakefield cuncta dies coni. V. reicil hoc fr. Bergk prob. Norden²⁰⁹

Cicero, de Re Publ., III, 3, 6: ex qua vita (sc. civili) sic summi viri
ornantur, ut vel M' Curius —

quem nemo ferro potuit superare nec auro.

Libër VII

210–27

Gellius, XII, 4, 4: Descriptum definitumque est a Quinto Ennio in Annali septimo graphice admodum sciteque sub historia Gemini Servilii, viri nobilis, quo ingenio, qua comitate qua modestia... amicum esse conveniat hominis genere et fortuna superioris —

Haece locutus vocat quocum bene saepe libenter mensam sermonesque suos rerumque suarum comiter inperit, magnam cum lassus diei partem trivisset de summis rebus regendis, consilio indu foro lato sanctoque senatu; 215quoi res audacter magnas parvasque iocumque eloqueretur sed cura, malaque et bona dictu evomeret si qui vellet tutoque locaret; quocum multa volup ac gaudia clamque palamque, ingenium quoi nulla malum sententia suadet 220ut faceret facinus levis aut malus; doctus fidelis suavis homo facundus, suo contentus, beatus, scitus, secunda loquens in tempore, commodus, verbum paucum, multa tenens antiqua, sepulta vetustas quae facit, et mores veteresque novosque, tenens res 225multorum veterum, leges divumque hominumque, prudenter qui dicta loquive tacereve posset. Hunc inter pugnas Servilius sic compellat.

L. Aelium Stilonem dicere solitum ferunt, Q. Ennium de semet ipso haec scripsisse picturamque istam morum et ingenii ipsius Q. Ennii factam esse.

228

Festus, 340, 24: ‘Quianam’ pro quare... —

— quianam dictis nostris sententia flexa est?

Cp. Paul., ex F., 341, 9.

229–30

Festus, 476, 17: ‘Sas.’... Eiusdem lib. VII fatendum est eam significari cum ait

—

nec quisquam sophiam sapientia quae perhibetur in somnis vidit prius quam sam discere coepit.

Cp. Paul., ex F., 477, 4.

Cicero, Brut., 19, 76: Tamen illius quem in vatibus et Faunis adnumerat Ennius, Bellium Punicum quasi Myronis opus delectat. Sit Ennius sane ut est certe perfectior: qui si illum ut simulat contemneret, non omnia bella persequens primum illud Punicum acerrimum bellum reliquisset. Sed ipse dicit cur id faciat —

Scripsere alii rem versibus

et luculente quidem scripserunt etiam si minus quam tu polite: nec vero tibi aliter videri debet, qui a Naevio vel sumpsisti multa, si fateris, vel si negas, surripuisti.

Cicero, Brut., 18, 71: Quid? Nostri veteres versus ubi sunt?

quos olim Fauni vatesque caneant, quom nequ Musarum scopulos..... nec dicti studiosus quisquam erat ante hunc

ait ipse de se nec mentitur in gloriando.

Cicero, Orat., 51, 171: Ergo Ennio licuit vetera contemnenti dicere ‘versibus quos olim Fauni vatesque caneant,’ mihi de antiquis eodem modo non licebit? Praesertim cum dicturus non sim ‘ante hunc,’ ut ille, nec quae sequuntur —

Nos ausi reserare

Cp. Cic., Orat., 47, 157; de Div., I, 50, 114; Varro, L.L., VII, 36; Quintil., IX, 4, 115; Serv. auct., ad Georg., I, 11; Fest., 476, 10.

Probus, ad Georg., II, 506: ‘Sarrano dormiat ostro.’ Tyriam purpuram vult intelligi Sarranum ostrum. Tyron enim Sarram appellatam Homerus docet, quem etiam Ennius sequitur auctorem cum dicit —

Poenos Sarra oriundos

Festus, 324, 15: 'Puelli' per deminutionem a pueris dicti sunt. Itaque et Ennius ait —

Poeni suos soliti dis sacrificare puellos
Cp. Paul., ex F., 325, 5; Nonius, 158, 20.

238

Cicero, de Inv., I, 19, 27: Historia est gesta res ab aetatis nostrae memoria remota, quod genus —

Appius indixit Karthaginiensibus bellum.

239–40

Servius (auctus) ad Georg., II, 449: 'Buxum' lignum non arborem dixit, quamvis Ennii exemplo et arborem potuerit dicere neutro genere. Ille enim sic in septimo —

longique cupressi stant sectis foliis et amaro corpore buxum.

241

Charisius, ap. G.L., I, 130, 29 K: 'Frus.' 'Haec frus' quia sic ab Ennio est declinatum Annalium libro VII —

russescunt frundes

242–3

Nonius, 385, 5: 'Rumor,' favor, auxiliatio... —

Legio aggreditur Romana ruinas; mox auferre domos, populi rumore secundo.

244

Festus, 428, 1: 'Sos' pro eos... —

Dum censent terrere minis, hortantur ibi sos.

245–6

Festus, 538, 34: 'Tonsam' Ennius significat remum, quod quasi tondeatur ferro, cum ait lib. VII —

‘Poste recumbite vestraque pectora pellite tonsis.’

Item —

Pone petunt, exim referunt ad pectora tonsas.

Cp. Paul., ex. F., 539, 13.

247

Festus, 170, 28: ‘Nare’ a nave ductum Cornificius ait... —

Alter nare cupit, alter pugnare paratust.

248

Priscianus, ap. G.L., II, 486, 13 K: ‘Mulgeo’ quoque mulsi facit... —

Mulserat huc navem compulsam fluctibus pontus.

249

Paulus, ex F., 500, 10: ‘Sibynam’ appellant Illyrii telum venabuli simile.

Ennius —

Illyrii restant sicis sibynisque fodentes.

250

Nonius, 116, 2: ‘Gracilentum’ pro gracili... —

Deducunt habiles gladios filo gracilento.

251–2

Macrobius, S., I, 4, 17:... —

qua Galli furtim noctu summa arcis adorti moenia concubia vigilesque repente cruentant.

Quo in loco animadvertendum est non solum quod ‘noctu, ‘concubia’ sed quod etiam ‘qua noctu’ dixerit (Ennius); et hoc ponit in Annalium septimo....

253

Macrobius, S., VI, 1, 19: ‘Ne qua meis dictis esto mora: Iuppiter hac stat’ (Aen., XII, 565). Ennius in VII —

‘Non semper vestra evertit; nunc Iuppiter hac stat.’

Macrobius, S., VI, 1, 52: 'Audentes fortuna iuvat.' (Aen., X, 284). E. in VII

—
'Fortibus est fortuna viris data.

Priscianus, ap. G.L., II, 223, 4 K: Sed Nar servavit a productam etiam in obliquis... —

Sulphureas posuit spiramina Naris ad undas.

Propertius, III, 3, 9:

Et cecinit... Regiaque Aemilia vecta tropaea rate.

Servius (auctus) ad Georg., III, 116: Hic equitem... equum dicit.... Ennius Annalium septimo —

Denique vi magna quadrupes eques atque elephanti proiciunt sese.

Cp. Gell., XVIII, 5, 2: Non., 106, 30; Macrob., S., VI, 9, 10.

Praeconia ex libris VIII–XV

Cicero, pro Archia, 9, 22: Carus fuit Africano superiori noster Ennius, itaque etiam in sepulchro Scipionum putatur is esse constitutus ex marmore; cuius laudibus certe non solum ipse qui laudatur sed etiam populi Romani nomen ornatur. In caelum huius proavus Cato tollitur; magnus honos populi Romani rebus adiungitur. Omnes denique illi Maximi, Marcelli, Fulvii non sine communi omnium nostrum laude decorantur. Ergo illum qui haec fecerat, Rudinum hominem, maiores nostri in civitatem receperunt.

Libër VIII

258–9

Horatius, S., I, 4, 60: Non, ut si solvas —

Postquam Discordia taetra belli ferratos postes portasque refregit,
invenias etiam disiecti membra poetae.

Porphyrio ad loc. Est sensus: Si dissolvas versus vel meos vel Lucii, non invenies eadem membra quae sunt in Ennianis versibus, qui magno scilicet spiritu et verbis altioribus compositi sunt, velut hi sunt ‘Postquam e.q.s.

Cp. Verg., Aen., VII, 622: Belli ferratos rupit Saturnia postes. Serv., ad 622; Acro, ad Hor., l.c.

260–1

Probus, ad Verg., Ecl., VI, 31... Hic (aer) est... qui nobis vivendi spirituum commeatum largitur. Hoc illud et Ennius appellavit in Annalibus —

corpore tartarino prognata paluda virago, cui par imber et ignis spiritus et gravis terra.

Cp. Varr., L.L., VII, 37; Fest., 546, 2. trib. lib. VIII St., VII Norden

262–8

Gellius, XX, 10, 1: ‘Ex iure manum consertum’ verba sunt ex antiquis actionibus.... Ennius... verbis hisce usus est... tum ego hos versus ex octavo Annali absentes dixi... —

<proeliis promulgatis> pellitur e medio sapientia, vi geritur res, spernitur orator bonus, horridus miles amatur; 265haud doctis dictis certantes, sed maledictis miscent inter sese inimicitiam agitantes; non ex iure manum consertum, sed magis ferro rem repetunt regnumque petunt, vadunt solida vi.

Cp. Cic., Pro Mur., 14, 30 (proeliis promulgatis ‘pellitur...’); Cic., ad Fam., VII, 13, 2; Lactant., Div. Inst., V, 1, 5.

269

Priscianus, ap. G.L., II, 209, 6 K: Dido, Didonis.... (210, 10 K) Ennius in VIII

270

Gellius, VI, 12, 7: Q... Ennius Carthaginiensium —
tunicatam iuventutem
non videtur sine probro dixisse.
Cp. Non., 536, 31.

271

Ekkehart, ad Oros., VI, 6, 21 (de Hamilcare Rhodano): Ennius —
qualis consiliis quantumque potasset in armis.

272–3

Ekkehart (?), ad Oros., IV, 14, 3 (de Hannibale): De quo Ennius —
at non sic duplex fuit hostis Aeacida Burrus.
Propertius, III, 3, 9–10:
Et cecinit... victricesque moras Fabii pugnamque sinistram
Cannensem et versos ad pia vota deos.

274

Nonius, 150, 18: ‘Praecox’ et ‘praecoca’... —
‘praecox pugna est.

275

Diomedes, ap. G.L., I, 382, 11 K: Apud veteres et abnueo dictum annotamus...

—

‘Certare abnueo; metuo legionibus labem.

276–7

Cicero, pro Balbo, 22, 51: Neque enim ille summus poeta noster Hannibalis
illam magis cohortationem quam communem imperatoriam voluit esse —
‘Hostem qui feriet mihi erit Karthaginensis, quisquis erit; quoiatis siet...

278

Festus, 220, 25: ‘Obstipum,’ obliquum... —
amplius exaugere obstipo lumine solis

279

Nonius, 217, 7: ‘Pulvis’ generis... feminini... —
iamque fere pulvis ad caelum vasta videtur

280

Priscianus, ap. G.L., III, 479, 4 K: ‘Denseo’... (480, 5) ‘denso’... —
Densantur campis horrentia tela virorum.

281

Macrobius, S., VI, 1, 52: ‘Ac ferreus ingruit imber’ (Aen., XII, 284). Ennius
in VIII —

Hastati spargunt hastas; fit ferreus imber.

282

Paulus, ex F., 439, 7: ‘Supernati’ dicuntur quibus femina sunt succisa in
modum suillarum pernarum. Ennius —

His pernas succidit iniqua superbia Poeni.

Cp. Fest., 438, 14.

283

Macrobius, S., XI, 1, 22: ‘Quadrupedante putrem sonitu quatit ungula
campum’ (Aen., VIII, 596). Ennius... in VIII —

Consequitur; summo sonitu quatit ungula terram.

Livius, XXII, 50: Haec ubi dicta dedit stringit gladium, cuneoque facto per
medios vadit hostes.

284–6

Macrobius, S., VI, 2, 16: ‘Multa dies variusque labor mutabilis aevi | rettulit
in melius, multos alterna revisens | lusit et in solido rursus fortuna locavit
(Aen., XI, 425–7). Ennius in VIII —

‘Multa dies in bello conficit unus... et rursus multae fortunae forte recumbunt; haudquaquam quemquam semper fortuna secuta est.

287

Nonius, 435, 13: ‘Quartum’ et ‘quarto’... Ennius recte —

Quintus pater quartum fit consul.

Cp. Gell., X, 1, 6.

288

Paulus, ex F., 193, 7: ‘Ob’... pro ‘ad,’ ut E. —

Ob Romam noctu legiones ducere coepit

Cp. Fest., 192, 15; id., 218, 9; Exc. ex cd. Cassin. 90, ap. C.G.L., V, 573, 45.

Propertius, III, 3, 11:

Et cecinit... Hannibalemque Lares Romana sede fugantes.

289

Festus, 234, 29: ‘Oscos’ quos dicimus ait Verrius Opuscos ante dictos teste Ennio cum dicat —

De muris rem gerit Opuscus.

290

Paulus, ex F., 88, 34: ‘Meddix’ apud Oscos nomen magistratus est. E. —

Summus ibi capitur meddix, occiditur alter.

291

Schol. Bern. ad Georg., IV, 67: Ennius in VIII ait —

Tibia Musarum pangit melos,

292

Priscianus, ap. G.L., III, 192, 9 K: Solent auctores variare figuras... ut Ennius

—

Optima caelicolum, Saturnia, magna dearum

Servius, ad Aen., I, 281: 'Consilia in melius referet' quia bello Punico secundo, ut ait Ennius —

Romanis Iuno coepit placata favere.

Servius, ad Aen., I, 20; In Ennio... inducitur Iuppiter promittens Romanis excidium Carthaginiis.

Macrobius, S., VI, 1, 20: 'Invadunt urbem somno vinoque sepultam' (Aen., II, 265). Ennius in VIII —

Nunc hostes vino domiti somnoque sepulti,

Cp. Lucret., V, 974, somnoque sepulti.

Festus, 194, 12: 'Occasus'... pro occasione... —

Ast occasus ubi tempusve audere repressit,

Servius (auctus), ad Aen., IX, 641: 'Mactus.' Etiam mactatus dicebatur, ut Ennius —

Livius inde redit magno mactatus triumpho.

Nonius, 151, 18: 'Portisculus' proprie est hortator remigum, id est qui eam perticam tenet quae portisculus dicitur qua et cursum et exhortamenta moderatur... —

tonsam ante tenentes parerent, observarent, portisculus signum quom dare coepisset.

Libor IX

300–5

Cicero, Brut., 15, 58: Est... sic apud illum (Ennium) in nono ut opinor Annali

Additur orator Cornelius suaviloquenti ore, Cethegus Marcus, Tuditano collega, Marci filius.

Et oratorem appellat et suaviloquentiam tribuit... sed est ea laus eloquentiae certe maxima —

... Is dictust ollis popularibus olim qui tum vivebant homines atque aevum agitabant, ‘Flos delibatus populi

Probe vero. Ut enim hominis decus ingenium sic ingeni ipsius lumen est eloquentia, qua virum excellentem praeclare tum illi homines florem populi esse dixerunt —

Suadaeque medulla.’

... hic Cethegus consul cum P. Tuditano fuit bello Punico secundo quaestorque is consulibus M. Cato modo plane annis CXL ante me consulem, et ipsum nisi unius esset Ennii testimonio cognitum, hunc vetustas, ut alios fortasse multos, oblivione obruisset.

Cp. Cic, de Senect., 14; Gell., XII, 2, 3 ff.; Quintil., II, 15, 4; XI, 3, 31; Serv. auct., ad Aen., VIII, 500; et fortasse Hor., Ep., II, 2, 115 ff.

306

Festus, 140, 21: ‘Metonymia’... quae continet quod continetur, ut Ennius ait

Africa terribili tremit horrida terra tumultu.

307

Nonius, 472, 5: ‘Luctant’ pro luctantur... —

Viri validis cum viribus luctant.

308

Nonius, 217, 8: ‘Pulvis’... Feminini... —

309

Noniua, 95, 30: 'Debil,' debilis... —
debil homo

310–11

Priscianus, ap. G.L., II, 485, 17 K: In geo desinentia.. (486) —
Cyclopis venter velut olim turserat alte carnibus humanis distentus

312

Servius (?) ad Georg., II, 437: 'Undantem,' abundantem... E. lib. IX —
praeda exercitus undat.

313–14

Nonius, 110, 8: 'Famul,' famulus... —
... Mortalem summum Fortuna repente reddidit e summo regno ut famul
olimus esset.
Lucret., III, 1034–5:
Scipiadas belli fulmen Carthaginis horror, Ossa dedit terrae proinde ac
famul infimus esset.

315

Priscianus, ap. G.L., II, 278, 12 K: Ennius... in IX pro frugi homo frux ponit
quod est adiectivum —
'Sed quid ego haec memoro? Dictum factumque facit frux.

316

Varro, L.L., V, 182: 'Militis stipendia' ideo quod eam stipem pendebant; ab eo
etiam Ennius scribit —
Poeni stipendia pendunt.

317

Macrobius, S., VI, 4, 17: (Vergilius) inseruit operi suo et Graeca verba,...
auctorum... veterum audaciam secutus... Ennius in IX —

lychnorum lumina bis sex

318–19

Nonius, 66, 18: Politiones agrorum cultus diligentes... —

‘Rastros dentiferos capsit causa poliendi.... agri

320–21

Nonius, 150, 37: ‘Perpetuassit’ sit perpetua, aeterna... —

‘libertatemque, ut perpetuassit quaeque axim

Liber X

322–3

Gellius, XVIII, 9: ‘Inseque’ quasi ‘perge dicere’... itaque ab Ennio scriptum in his versibus —

Insece, Musa, manu Romanorum induperator quod quisque in bello gessit cum rege Philippo.

Alter autem... perseverabat Velio Longo... fidem esse habendam, qui... scripserit non ‘inseque’ apud Ennium legendum sed ‘insece’... Cp. Paul., ex F., 79, 29. Hom., Od., I, 1... ἔννεπε Μοῦσα...

324

Priscianus, ap. G.L., II, 541, 13 K: ‘Campso, campsas’ solebant vetustissimi dicere. Ennius in X —

Leucatan campsant.

325

Isidorua, Orig., I, 35, 3: ‘Zeugma’ est clausula dum plures sensus uno verbo clauduntur... ut —

Graecia Sulpicio sorti data, Gallia Cottae.

326

Cicero, de Re Publ., I, 18, 30: —

Egrege cordatus homo catus Aelius Sextus

qui egregie cordatus et catus fuit et ab Ennio dictus est non quod ea quaerebat quae numquam inveniret, sed quod ea respondebat quae eos qui quaesissent et cura et negotio solverent.

Cp. Cic, Tusc. Disp., I, 9, 18; de Orat., I, 45, 198; Varro, L.L., VII, 46; Pomponius, in Dig., I, 2, 2, 38.

327–9

Cicero, de Senect., I, 1: —

‘O Tite si quid ego adiuvero, curamve levasso quae nunc te coquit et versat

in pectore fixa, ecquid erit praemi?

Cp. Donat., ad Ter., Phorm., prol. 34 ‘Adiutans’... Ennius.

330–1

Cicero, loc. cit.: Licet enim mihi versibus eisdem affari te, Attice, quibus affatur Flaminium —

‘Ille vir haud magna cum re sed plenus fidei,

quamquam certo scio non ut Flaminium —

‘sollicitari te Tite sic noctesque diesque.

332

Macrobius, S., VI, 1, 9: ‘Axem humero torquet stellis ardentibus aptum’ (Aen., IV, 482). Ennius... in X —

Hinc nox processit stellis ardentibus apta.

333–5

Servius (auctus), ad Georg., IV, 188: ‘Mussant’ autem murmurant... —

Aspectabat virtutem legionis suae exspectans si mussaret, ‘quae denique pausa pugnandi fieret aut duri finis laboris?’

336

Diomedes, ap. G.L., I, 382, 24 K: Veteres nonnulli ‘horitatur’ dixerunt... —

... horitatur... induperator

quasi specie iterativa.

337–8

Priscianus, ap. G.L., II, 30, 4 K: Vetustissimi non semper eam (sc. m) subtrahebant... —

Insignita fere tum milia militum octo duxit delectos, bellum tolerare potentes.

339–41

Festus, 188, 16: ‘Nictit’ canis in odorandis ferarum vestigiis leviter ganniens...

—
Veluti si quando vinclis venatica velox apta solet si forte feras ex nare
sagaci sensit, voce sua nictit ululatque ibi acute.

Cp. Paul., ex F., 189, 2.

342

Diomedes, ap. G.L., I, 373, 5 K: ‘Pinsit’ secundum tertium ordinem... —
pinsunt terram genibus.

343–4

Nonius, 370, 19: ‘Passum,’ extensum, patens; unde et ‘passus’ dicimus: quod
gressibus mutuis pedes patescunt... —

Aegro corde † comis † passis late palmis pater
passis ait palmis patentibus et extensis.

345

Donatus, ad Ter., Phorm., II, 1, 57: ‘Columen vero familiae.’ Columen culmen
an columen columna?... —

Regni versatam iam summovere columnam.

Liber XI

346

Festus, 340, 22: ‘Quippe’ significare ‘quidni’ testimonio est Ennius lib. XI —
Quippe solent reges omnes in rebus secundis

sic cdd. aegro corde comis passis et alter. fr. passis late p. p. V. alii alia cf. St.,
p. 188, quae aegro | corde pater passis late palmis <lacrumatus> coni. aegro c.
comis... passis late palmis ‘pater... Linds. fortasse a. | c. c. p. l. <et> p. p. 347–

8

Festus, 428, 11: ‘Sos’ pro eos... —

‘Contendunt Graecos, Graios memorare solent sos ngua longos per†...
Cp. Fest., 400, 19... † s appellat Enn †... † os Grai memo †... —

349–50

Macrobius, S., VI, 1, 60: ‘Num capti potuere capi? Num incensa cremavit |
Troia viros? (Aen., VII, 295) Ennius in undecimo cum de Pergamis loqueretur

—
‘quae neque Dardaniis campis potuere perire nec cum capta capi nec cum
combusta cremari.’

351

Festus, 250, 12: ‘Petrarum’ genera sunt duo, quorum alterum naturale saxum
prominens in mare... —

alte delata petrisque ingentibus tecta.

352

Nonius, 483, 1: ‘Lacte’ nominativo casu... —

‘et simul erubuit ceu. lacte et purpura mixta.

Non. 483 lib. X Par. 7666 Bamb. Lu. XI rell. essi (et si Par.) mulier crubuit
cdd. et simul erubuit Gulielmus

353

Nonius, 149, 27: 'Peniculamentum' a veteribus pars vestis dicitur... —
'pendent peniculamenta unum ad quemque pediculum.

354–5

Nonius, 195, 10: 'Crux' generis... masculini... —
'malo cruce 'fatur' uti des,
Iuppiter!

356

Priscianus, ap. G.L., II, 445, 7 K: 'Sono,' sonas et sonis... —
Tum clipei resonunt et ferri stridit acumen;

357

Priscianus, ap. G.L., II, 419, 16 K: A 'strido' alii 'stridi' protulerunt... —
missaque per pectus dum transit striderat hasta.

358

Charisius, ap. G.L., I, 200, 22 K: 'Hispane' Ennius Anna lium libro * —
Hispane non Romane memoretis loqui me.'
Cp. Fest., 400, 22.

359

Paulus, ex F., 383, 16: 'Rimari' est valde quaerere ut in rimis quoque.
Fest., 382, 16... †... Ennius lib. X †... —
<rimantur> utrique.

Liber XII

360–62

Cicero, de Off., I, 24, 84: Quanto Q. Maximus melius de quo Q. Ennius —

Unus homo nobis cunctando restituit rem. Noenum rumores ponebat ante salutem; ergo postque magisque viri nunc gloria claret.

Cp. Macrob., S., VI, 1, 23: ‘Unus qui nobis cunctando restituit rem (Aen., VI, 846). Ennius in XII: ‘Unus... rem. Serv., ad Aen., VI, 845; Cic, de Senect., 4, 10; ad Att., II, 19, 2; Seneca, de Benef., IV, 27, 2; Seren. Sammon., de Med., 1092; Sueton., Tib., 21; Liv., XXX, 26, 7; Ov., Fast., II, 240–42; Polyb., III, 105, 8; Sil., VI, 613 s.

363–5

Priscianus, ap. G.L., II, 152, 17 K: ‘Acer’ et ‘alacer’ et ‘saluber’ et ‘celeber’... in utraque... terminatione communis etiam generis inveniuntur prolata... (153, 11 K)... —

Omnes mortales victores, cordibus imis laetantes, vino curatos, somnus repente in campo passim mollissimus percultit acris.

Cp. Prisc, ap. G.L., II, 230, 5 K.

Gellius, XVII, 21, 43: Ennium... M. Varro... scripsit,... cum septimum et sexagesimum annum haberet, duodecimum Annalem scripsisse idque ipsum Ennium in eodem libro dicere.

Liber XIII

366–8

Gellius, VI, 2, 3: “Cor” masculino genere, ut multa alia, enuntiavit Ennius; nam in XIII Annali “quem cor” dixit.’ Ascripsit deinde versus Ennii duo.... Antiochus est qui hoc dixit Asiae rex... sed aliud longe Ennius. Nam tres

versus sunt, non duo, ad hanc Ennii sententiam pertinentes, ex quibus tertium versum Caesellius non respexit —

‘Hannibal audaci dum pectore de me hortatur ne bellum faciam, quem credidit esse meum cor suasorem summum et studiosum robore belli.

Cp. Non., 195, 19.

369

Varro, L.L., VII, 21: ‘Quasi Hellespontum et claustra’ quod Xerxes quondam eum locum clausit; nam ut Ennius ait —

Isque Hellesponto pontem contendit in alto.

370

Gellius, XVIII, 2, 16: Nemo... tum commeminerat dictum esse a Q. Ennio id verbum (‘verant’) in tertio decimo Annalium... —

‘satin vates verant aetate in agunda?’

371

Servius auctus, ad Georg., I, 18: ‘Favere’ veteres etiam ‘velle’ dixerunt. Ennius —

Matronae moeros complent spectare faventes.

Cp. Serv. auct. ad Georg., IV, 230... Ennius in XIII —

Liber XIV

372–3

Gellius, II, 26, 21: *Fecistique ut intellegerem verba illa ex Annali quarto decimo Ennii amoenissima...* —

Verrunt extemplo placide mare marmore flavo; caeruleum spumat sale conferta rate pulsum.

Cp. Priscian., ap. G.L., II, 171, 11 K (caeruleum e. q. s.).

374

Macrobius, S., VI, 1, 51: ‘*Labitur uncta vadis abies*’ (Aen., VIII, 91). Ennius in XIV —

Labitur uncta carina, volat super impetus undas.

Cp. Verg., Aen., IV, 398, *natat u. c.*

375–6

Macrobius, S., VI, 5, 10: ‘*Despiciens mare velivolum*’ (Aen., I, 224)... Ennius in XIV —

Quom procul aspiciunt hostes accedere ventis navibus velivolis,

Cp. Serv., ad Aen., I, 224.

placidum Parrhasius Prisc., ap. G.L., II, 171, 11 K: post pulsum vocabula per mare trib. Enn. Krehl

377

Priscianus, ap. G.L., II, 473, 22 K: *Haec... ipsa et secundum tertiam vetustissimi protulisse inveniuntur coniugationem...* —

Litora lata sonunt

378–9

Priscianus, ap. G.L., II, 501, 10 K: ‘*Orior*’ et ‘*mорий*’ tam secundum tertiam quam secundum quartam coniugationem declinaverunt auctores... —

‘*Nunc est ille dies quom gloria maxima sese nobis ostendat, si vivimus sive morimur.*’

Macrobius, S., VI, 4, 6: ‘Tum ferreus hastis | horret ager’ (Aen., XI, 601).

‘Horret’ mire se habet, sed et Ennius in quarto decimo —

Horrescit telis exercitus asper utrimque.

... sed et ante omnes Homerus (Il., XIII, 339): ἔφριξεν δὲ μάχῃ
φθισίμβροτος ἐγγείησι

Cp. Verg., Aen., VII, 526, XII, 663.

381–2

Priscianus, ap. G.L., II, 518, 13 K: Vetustissimi tamen tam producebant quam corripiebant supradicti verbi, id est tutudi, paenultimam... —

Infit, ‘O cives, quae me fortuna fero sic contudit indignum bello, confecit acerbo!

383

Festus, 236, 5: ‘Ob’... pro ‘ad’... —

Omnes occisi, obcensique in nocte serena.

Liber XV

384

Nonius, 114, 5: 'Falae' turres sunt lignae... —

Malos diffindunt, fiunt tabulata falaeque

385–6

Priscianus, ap. G.L., II, 280, 7 K: Ennius in XV Annali —

Occumbunt multi letum ferroque lapique aut intra muros aut extra praecipe casu.

Cp. Prisc, ap. G.L., II, 250, 9 K.

387

Priscianus, ap. G.L., II, 259, 5 K: 'Arcus'... invenitur... apud veteres etiam feminini generis... —

Arcus subspiciunt mortalibus quae perhibentur...

Macrobius, S., VI, 2, 30: Sunt alii loci plurimorum versuum quos Maro in opus suum cum paucorum immutatione verborum a veteribus transtulit ... de Pandaro et Bitia aperientibus portas locus (Aen., IX, 672 ff.) acceptus est ex libro quinto decimo Ennii qui induxit Histros duos in obsidione erupisse porta et stragem de obsidente hoste fecisse.

Cf. Virg., Aen., IX, 672–687; Il., XII, 127 ff.

388–9

Cicero, de Senect., 5, 14: Sua enim vitia insipientes et suam culpam in senectutem conferunt, quod non faciebat is cuius modo mentionem feci Ennius —

Sicut fortis equus spatio qui saepe supremo vicit Olympia, nunc senio confectus quiescit,

Equi fortis et victoris senectuti comparat suam.

Cp. Ὀλύμπια νικᾶν (Thuc, I, 126; al.).

Libër XVI

390

Festus, 340, 21: 'Quippo' significare quidni testimonio est Ennius... lib. XVI

—

Quippe vetusta virum non est satis bella moveri?

391

Nonius, 219, 14: 'Pigret'... —

post aetate pigret subferre laborem.

392

Gellius, IX, 14, 5: 'Dies' pro 'diei' —

postremo longinqua dies quod fregerit aetas...

Plinius, VII, 101: Q. Ennius T. Aelium Teucrum fratremque eius praecipue miratus propter eos sextum decimum adiecit Annalem.

393–4

Macrobius, S., VI, 1, 17: 'Summa nituntur opum vi' (Aen., XII, 552).

Ennius... in XVI —

Reges per regnum statuasque sepulchraque quaerunt; aedificant nomen, summa nituntur opum vi.

395

Priscianus, ap. G.L., II, 152, 17 K: 'Acer'... (153, 9 K)... —

Aestatem autumnus sequitur, post acer hiems it.

Cp. Serv., ad Aen., VI, 685; explanat. in Donat., ap. G.L., IV, 491, 26 K.

Cicero, de Prov. Consul., 9, 20: An vero M. ille Lepidus, qui bis consul et pontifex maximus fuit, non solum memoriae testimonio sed etiam Annalium litteris et summi poetae voce laudatus est quod cum M. Fulvio collega, quo die censor est factus, homine inimicissimo, in campo statim rediit in gratiam?

396

Festus, 386, 4: ‘Regimen’ pro regimento... —

Primus senex bradys in regimen belloque peritus

397

Festus, 490, 29: ‘Spicit’ quoque sine praepositione dixerunt antiqui... et ‘spexit.’ Ennius lib. XVI —

Quos ubi rex Epulo spexit de cautibus celsis,

Cp. Varro, L.L., VI, 82.

398

Festus, 220, 25: ‘Obstipum,’ obliquum... —

montibus obstipis obstantibus unde oritur nox.

399

Priscianus, ap. G.L. II, 278, 12 K: ‘Frux’ ἀπὸ τοῦ φρύγω... —

‘Si luci si nox si mox si iam data sit frux.

400

Festus, 344, 32: <Quando...> —

‘Nox quando mediis signis praecincta volabit,

401–2

Macrobius, S., VI, 4, 19:... ‘Nec lucidus aethra | siderea polus’ (Aen., III, 585). Ennius prior dixerat in XVI —

interea fax occidit oceanumque rubra tractim obruit aethra.

403–4

Servius (auctus) ad Georg., IV, 230: ‘Ore fave,’ cum religione ac silentio accede; in XVI Ennius —

Hic insidiantes vigilant, partim requiescunt contexti gladiis, sub scutis ore faventes.

Cp. Serv. (auct.) ad Georg., I, 18.

405

Festus, 171, fin.: ‘Navus,’ celer ac strenuus... —
‘Navorum imperium servare est induperantum.

406

Festus, 476, 28: Idem (sc. Ennius) cum ait sapsam pro ipsa nec alia, ponit in lib. XVI —

‘quo res sapsa loco sese ostentatque iubetque.
Cp. Paul., 477, 6.

407

Festus, 492, 5: ‘Speres’ antiqui pluraliter dicebant... —
‘Spero, si speres quicquam prodesse potis sunt,

408

Festus, 284, 30: ‘Prodit’... perdit... —
Non in sperando cupide rem prodere summam
Cp. Paul., ex F., 285, 14.

409–16

Macrobius, S., VI, 3, 1: Sunt quaedam apud Vergilium quae ab Homero creditur transtulisse; sed ea docebo a nostris auctoribus sumpta, qui priores haec ab Homero in carmina sua transtulerant... Homerus de Aiakis forti pugna ait (Il., XVI, 102) —

Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν. δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοὶ βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ πῆληξ βαλλομένη καναχὴν ἔχε· βάλλετο δ' αἰεὶ καὶ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὄμω· ἔκαμινεν ἔμπεδον αἰὲν ἔχων σάκος αἰόλον, οὐδ' ἐδύναντο ἄμφ' αὐτῷ πελεμίζειν ἐρείδοντες βελέεσσιν· αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσματι καὶ δὲ οἱ ἰδρῶς πάντοθεν ἐκ μελέων ῥέεν ἄσπετος, οὐδέ πη εἶχεν ἀμπνεῦσαι, πάντα δὲ κακὸν κακῷ ἐστήρικτο.

Hunc locum Ennius in XVI ad pugnam C. Aelii tribuni his versibus transfert —

Undique conveniunt velut imber tela tribuno: configunt parmam, tinnit hastilibus umbo aerato sonitu galeae, sed nec pote quisquam undique nitendo

corpus discerpere ferro; semper abundantes hastas frangitque quatitque; totum sudor habet corpus multumque laborat, 415nec respirandi fit copia; praepete ferro Histri tela manu iacentes sollicitabant.

Hinc Vergilius eundem locum de incluso Turno gratia elegantiore composuit (Aen., IX, 803–811) —

Ergo nec clipeo iuvenis subsistere tantum nec dextra valet, obiectis sic undique telis obruitur, strepit adsiduo cava tempora circum tinnitu galea et saxis solida aera fatiscunt

discussaeque iubae capiti nec sufficit umbo ictibus; ingeminant hastis et Troes et ipse fulmineus Mnestheus; tum toto corpore sudor liquitur et piceum, nec respirare potestas, flumen agit, fessos quatit aeger anhelitus artus.

417

Macrobius, S., VI, 1, 24: ‘Corruit in vulnus; sonitum super arma dedere’ (Aen., X, 488). Ennius in XVI —

concidit et sonitum simul insuper arma dederunt.

Hom., Il., IV, 504 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.

418

Diomedes, ap. G.L. I, 382, 21 K: ‘Hortatur’... ‘horitur’ dixerunt... — prandere iubet horiturque.

419–20

Servius (auctus) ad Aen., XI, 19: Alii ‘vellere’ movere accipiunt. Ennius —
Rex deinde citatus
convellit sese.

421

Varro, L.L., VII, 103: Multa ab animalium vocibus tralata in homines... Ennii... ab haedo —

Clamor ad caelum volvendus per aethera vagit.

422

Festus, 570, 8: ‘Vagorem’ pro vagitu... —

qui clamos oppugnantēs vagore volanti

423

Priscianus, ap. G.L., II, 518, 13 K (p. 140): Ennius... in XVI —

Ingenio forti dextrum latus pertudit hasta.

424

Macrobius, S., VI, 1, 50: ‘Tum gelidus toto manabat corpore sudor’ (Aen., III, 175). Ennius in XVI —

Tunc timido manat ex omni corpore sudor.

425–6

Macrobius, S., VI, 1, 53: ‘Apicem tamen incita summum hasta tulit’ (Aen., XII, 492). Ennius in XVI —

tamen induvolans secum abstulit hasta
insigne.

Liber XVII

427

Festus, 510, 28: ‘Specus’ feminino genere... Ennius —

Tum cava sub monte late specus intus patebat.

Cp. Non., 223, 1; Priscian., ap. G.L. II, 260, 2 K (Ennius in XVII Annalium); Serv., ad Aen., VII, 568.

428

Priscianus, ap. G.L., II, 198, 6 K: Genetivum etiam in as (199, 4 K)... —

... dux ipse vias

429

Macrobius, S., VI, 1, 22: ‘Quadrupedante putrem sonitu quatit ungula campum’ (Aen., VIII, 596). Ennius... in XVII —

It eques et plausu cava concutit ungula terram.

430–32

Macrobius, S., VI, 2, 28: ‘Diversi magno ceu quondam turbine venti | conflagunt zephyrusque notusque et laetus Eois | eurus equis (Aen., II, 416). Ennius in XVII —

Concurrunt veluti venti quom spiritus Austri imbricator Aquiloque suo cum flamine contra indu mari magno fluctus extollere certant.

Homer, II, IX, 4:

ὥς δ’ ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα Βορέης καὶ Ζέφυρος, τώ τε Θρήκηθεν ἄητον ἐλθόντ’ ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν κορθύεται...

433

Macrobius, S., VI, 1, 21: ‘Tollitur in caelum clamor, cunctique Latini’ (Aen., XI, 745). Ennius in XVII —

Tollitur in caelum clamor exortus utrimque.

434–5

Servius (auctus), ad Georg., IV, 188: ‘Mussant’ hic ‘murmurant’; quae vox ponitur et in tacendi significatione...

‘Noenu decet mussare bonos qui facta labore nixi militiae peperere.

Cp. Serv. ad Aen., XII. 657; Paulus, ex F., 127, 7.

436–8

Nonius, 134, 19: ‘Longiscere,’ longum fieri vel frangi... —

neque corpora firma longiscunt quicquam.

idem —

quom soles eadem facient longiscere longe.

Liber XVIII

439

Nonius, 63, 4: Est autem gruma mensura quaedam qua fixa viae ad lineam deriguntur... Ennius lib. XVIII gruma derigere dixit —

degrumare forum

440

Gellius, XIII, 21, 14: Contra vero idem Ennius in Annali XVIII —

aere fulva

dixit, non fulvo, non ob id solum quod Homerus ἡέρα βαθεῖαν (II., XX.

446, XXI, 6) dicit, sed quod hic sonus opinor vocabilior est visus et amoenior.

Cp. Gell., II, 26, 11.

Other Fragments of the Annals not assigned to any Book

Ex Libro VIII aut IX?

441

Festus 550, 22: 'Termonem' Ennius Graeca consuetudine dixit... —

hortatore bono prius quam iam finibus termo

Cp. Paul., 551, 2.

Vergilius, Aen., V, 129–130, 139–141.

442

Isidorus, Orig., XIX, 1, 22: 'Celoces' quas Graeci κέλητας vocant, id est veloces biremes vel triremes agiles et ad ministerium classis aptae. Ennius —

Labitur uncta carina per aequora cana celocis.

Vergilius, Aen., V, 142–3.

443–4

Schol. Bern., in Georg., I, 512 (Ut cum carceribus sese effudere quadrigae)

'Carceribus,' ianuis. Ennius ait —

quom a carcere fusi currus cum sonitu magno permittere certant,

445

Charisius ap. G.L., I, 272, 22 K: Quemadmodum in navi auriga dici potest, ita et in curru gubernator, ut —

quomque gubernator magna contorsit equos vi,

Cp. Diomed., ap. G.L., VI, 457, 29 K: Quintil., VIII, 6, 9; Mar. Plot. Sac, ap. G.L., VI, 466, 29 K.

Vergilius, Aen., V, 144–147; Hom., Od., XIII, 81 ff.

446

Festus, 394, 32: 'Restat' pro distat ait.... Ennium ponere cum is dicat —

Impetus haud longe mediis regionibus restat.

Cp. Paul., 395, 7.

Vergilius, Aen., V, 218: *illam fert impetus ipse volantem.*

447

Festus, 550, 22: ‘Termonem’ Ennius Graeca consuetudine dixit.... —

Ingenti vadit cursu qua redditus termo est.

Cp. Paul., 551, 2.

Vergilius, Aen., V, 241–243 (*manu magna ex altero E. loco, fr. 541*).

448

Cicero, de Nat. Deor., II, 2, 4: *Illum vero et Iovem (invocant) et dominatorem rerum et omnia nutu regentem et, ut... Ennius —*

patrem divumque hominumque

Cp. Cic., id., 25, 64.

Il., V, 425, 1 al.: *πατήρ ἀνδρῶν τε θεῶν τε.*

449

Varro, L.L., V, 65: Ennius... eundem (sc. Iovem) appellans dicit —

divumque hominumque pater rex

Cp. Enn., Ann., 207–8.

450–51

Vergilius, Aen., I, 254–6:

Olli subridens hominum sator atque deorum vultu, quo caelum tempestatesque serenat, oscula libavit natae.

Servius, ad 254: ‘Subridens.’ Laetum ostendit Iovem et talem qualis esse solet cum facit serenum:... Servius auctus ad loc. Ennius —

Iuppiter hic risit, tempestatesque serенаe riserunt omnes risu Iovis omnipotentis.

Homerus, Il., V, 426: *ὥς φάτο, μείδησεν δὲ πατήρ ἀνδρῶν τε θεῶν τε.*

452–3

Servius (auctus) ad Aen., I, 31: ‘Arcebat,’ prohibebat. Significat autem et continet. Ennius —

qui fulmine claro omnia per sonitus arcet,

Cp. Prob. (ad Verg. Ecl., VI, 31): Plane trinam esse mundi originem et Lucretius confitetur dicens.... ‘Omnia per sonitus arcet, terram mare caelum.’

Cp. Lucret., VI, 400.

454

Cicero, de Div., II, 39, 82: Ad nostri augurii consuetudinem dixit Ennius —

Tum tonuit laevum bene tempestate serena.

Cp. Varr., ap. Non., 408, 3; Vergil., Aen., IX, 627 de parte serena | intonuit laevum; II, 693.

455

Priscianus, ap. G.L., II, 334, 19 K: ‘Celerissimus’ pro ‘celerrimus.’... E. in Annalibus —

Exin per terras postquam celerissimus rumor

456

Serv., ad Aen., XII, 709: ‘Inter se coisse viros et cernere ferro’; vera et antiqua est haec lectio. Nam E. secutus est... —

Olli cernebant magnis de rebus agentes.

Cp. Lucret., V, 393: Magnis inter se de rebus cernere certant.

457

Servius, ad Georg., II, 424:... ‘cum’ abundat.... Ennius —

Effudit voces proprio cum pectore sancto;

id est proprio pectore, nam ‘cum’ vacat.

458–9

Charisius, ap. G.L., I, 201, 15 K: ‘In mundo’ pro ‘palam’ et ‘in expedito’ ac ‘cito.’... Ennius —

‘tibi vita seu mors in mundo est’

460

Servius (auctus) ad Aen., I, 69: ‘Incute vim ventis.’... Ennius —
dictis Romanis incutit iram

461

Cicero, ad Att., VI, 2, 8: Ain tandem, Attice, laudator integritatis et elegantiae nostrae —

Ausus es hoc ex ore tuo...?

inquit Ennius, ut equites Scaptio ad pecuniam cogendam darem, me rogare?

462

Varro, L.L., VII, 12: ‘Tueri’ duo significat, unum ab aspectu... unde est Ennii... —

‘Quis pater aut cognatus volet vos contra tueri?’

463

Nonius, 230, 10: ‘Vultus’... neutro.... Ennius —

‘Aversabuntur semper vos vostraque vulta

464–6

Varro, L.L., VII, 103: Multa ab animalium vocibus tralata in homines... perspicua ut Ennii —

animus quom pectore latrat

... minus aperta ut.... Enii a vitulo... eiusdem a bove —

clamore bovantes

eiusdem a leone —

pausam fecere fremendi.

Cp. Paul., ex Fest., 87, 9: ‘latrare’ Ennius pro poscere posuit. Homer., Od., XX, 13: κραδίη δέ οἱ ἔνδον ὑλάκτει, Il., II, 142: θυμὸν ἐνὶ στήθεσσιν ὄρινεν. et al.; Verg., Aen., V, 363: animusque in pectore.

467

Augustinus, De Civ. Dei, II, 21: Sicut etiam ipse Tullius non Scipionis nec cuiusquam alterius sed suo sermone loquens in principio quinti libri (de Re

Publica) commemorato prius Ennii poetae versu quo dixerat —

Moribus antiquis res stat Romana virisque.

468–9

Varro, R.R., III, 1, 2: In hoc nunc denique est ut dici possit, non cum Ennius scripsit —

Septingenti sunt paulo plus aut minus anni augusto augurio postquam incluta condita Roma est

Cp. Suet., August., 7.

470

Nonius, 197, 2: ‘Caelum’... masculino.... Ennius —

Fortes Romani sunt tamquam caelus profundus

Cp. Charis., ap. G.L., I, 72, 16 K; Vergil., Aen., I, 58: caelumque profundum.

471–2

Porphyrio, ad Hor., S., I, 2, 37: ‘Audire est operae pretium procedere recte | qui moechis non vultis ut omni parte laborent.’ Urbane abutitur Ennianis versibus —

‘Audire est operae pretium procedere recte qui rem Romanam Latiumque augescere vultis.’

Cp. Acr., ad loc.; Varr., ap. Non., 478, 16.

473

Servius, ad Aen., XI, 27: —

quem non virtutis egentem,

Ennii versus est.

474

Ekkehart, ad Oros., III, 9, 5 (Anno autem post hunc — sc. A.U.C. CCCCVIX — subsequenti): Ennius —

quom nihil horridius unquam lex ulla iuberet.

Nonius, 64, 29: 'Propages' est series et adfixio continuo vel longe ducta....

Ennius —

nobis unde forent fructus vitaeque propagmen.

Cp. Non., 221, 12.

Priscianus, ap. G.L., II, 470, 21 K: Proprie necatus ferro, nectus vero alia vi peremptus dicitur. Ennius —

Hos pestis necuit, pars occidit illa duellis.

Cassiodorus, ap. G.L., VII, 207, 1 K: 'Cum' praepositio per c scribenda est, 'quum' adverbium temporis, quod significat 'quando,' per q scribendum est discretionis causa, ut apud Ennium —

Cum legionibus quom proficiscitur induperator,

Nonius, 214, 7: 'Metus'... feminino.... Ennius —

Nec metus ulla tenet; freti virtute quiescunt.

Cp. Fest., 402, 15 (... Ennius... 'nulla metus'); Il., XI, 9: ἡγορέη πίσυνοι.

Festus, 510, 17: 'Sultis' si vultis significat.... Ennius —

'Pandite sultis genas et corde relinquit somnum.'

Cp. Paul., ex F., 66, 37 (15): genas Ennius palpebras putat cum dicit....

'Lactantius' ad Stat., Theb., VI, 27: 'et cornu fugiebat somnus inani'... sic a pictoribus simulatur, ut liquidum somnum ex cornu super dormientes videatur effundere. Sic Ennius —

Quom sese exsiccat somno Romana iuventus.

Nonius, 134, 29: ‘Latrocinari,’ militare mercede.... Ennius —
... fortunasque suas coepere latrones inter se memorare.

483

Nonius, 223, 33: ‘Sagum’... Masculini. Ennius —
tergus igitur sagus pinguis opertat

484

Festus, 400, 29: Ennius... —
unus Surus surum ferre... tamen defendere posset
Suri autem sunt fustes, et ὑποκοριστικῶς surculi.
Cp. Fest., 424, 7, Paul., ex F., 425, 1.

485

Vergilius, Aen., XI, 307: Nec victi possunt absistere ferro. Servius auctus:
Ennius —

Qui vicit non est victor nisi victus fatetur’
Varro et ceteri invictos dicunt Troianos quia per insidias oppressi sunt.

486

Festus, 434, 30: ‘Superescit’ significat supererit. Ennius —
‘Dum quidem unus homo Romanus toga superescit,
Cp. Paul., ex F., 435, 8.

487

Varro, L.L., VII, 46: Apud Ennium —
Iam cata signa fere sonitum dare voce parabant,
‘cata’ acuta; hoc enim verbo dicunt Sabini.

488

Paulus, ex F., 83, 16 (26): ‘Lituus’ appellatus quod litis sit testis.... Ennius —
Inde loci lituus sonitus effudit acutos

Donatus, ad Ter., Phorm. III, 1, 1:... 'cum istoc animo'... Ennius —
Optima cum pulchris animis Romana iuventus

Paulus, ex F., 37, 24 (16): 'Cracentes,' graciles. Ennius —
Succincti gladiis media regione cracentes.

Servius, ad Aen., IX, 675: 'Armati ferro'; aut bene instructi armis aut, ut
Asper dicit, ferrea corda habentes, id est dura et cruenta cogitantes, ut Ennium
sit secutus qui ait —
succincti corda machaeris.

Servius (auctus) ad Aen., V, 37: 'in iaculis.' In hastis Ennius —
levesque sequuntur in hastis.

Paulus, ex F., 500, 18 (20): 'Siciles,' hastarum spicula lata. Ennius —
Incedit veles vulgo sicilibus latis.

Nonius, 555, 14: 'Falarica,' telum maximum.... Ennius —
... quae valide veniunt; falarica missa
Cp. Virgil., Aen., IX, 702: contorta falarica venit.

Schol. Bern., ad Luc., Phars., I, 6: Infestisque obvia signis | signa, pares
aquilas et pila minantia pilis'; Ennii versus —
Pila retunduntur venientibus obvia pilis

Servius (auctus) ad Aen., XII, 294: ‘teloque orantem multa trabali (... ferit)Ennius —

teloque trabali

497

Paulus, ex F., 353, 1: ‘Runa’ genus tebi significat. Ennius —

runata recedit

id est proeliata. Cp. Fest., 352, 1.

498

Festus, 490, 15: ‘Spira’ dicitur... basis columnae.... Ennius quidem hominum multitudinem ita appellat cum dicit —

spiras legionibus nexit.

Cp. Paul., ex F., 491, 1.

499–500

‘Lactantius,’ ad Stat., Theb., XI, 56 (... iam gelida ora tacent; carmen tuba sola peregit): Ennius —

Quomque caput caderet, carmen tuba sola peregit et pereunte viro raucus sonus aere cucurrit.

Cp. Sil. Ital., IV, 169 ff.

501–2

Servius, ad Aen., X, 396 (395–6): Te decisa suum, Laride, dextera quaerit, | semianimesque micant digiti ferrumque retractant.’ Ennii est, ut —

Oscitat in campis caput a cervice revulsum semianimesque micant oculi lucemque requirunt.

Cp. Sil. Ital., VI, 10; Vergil., Aen., IV, 691.

503

Porphyrio, ad Hor., C., I, 9,1: Vides ut alta stet nive candidum (Soracte).... ‘Stet’ autem ‘plenum sit’ significat, ut Ennius —

stant pulvere campi

et Vergilius (Aen., XII, 408): Iam pulvere caelum | stare vides.

Servius (auctus) ad Aen., I, 81 (82 cavum conversa cuspide montem | impulit in latus):... Ennius —

‘nam me gravis impetus Orci percutit in latus.

506

Charisius, ap. G.L., I, 240, 6 K:... Ennius quoque in Annalium libro —

Euax! Aquast aspersa Latinis.

507-8

auctor, Bell. Hisp., XXXI, 6: Ita cum clamor esset intermixtus gemitu gladiatorumque crepitus auribus oblatus, imperitorum mentes timore praepediebat. Ut ait Ennius —

... <hic> pede pes premitur, armisque teruntur arma..... <viro vir>.

Cp. Fur. Bibac., ap. Macrobian., S., VI, 3: ‘pressatur pede pes, mucro mucrone, viro vir.’ Vergil., Aen., X, 361: haeret pede pes densusque viro vir. Homer., Il., XIII, 130 s. (cp. XVI, 214 ff.): φράξαντες δόρυ δουρί σάκος σάκει προθελύμνω Ἀσπίς ἄρ’ ἀσπίδ’ ἔρειδε, κόρυς κόρυν, ἀνέρα δ’ ἀνήρ·

509

auctor, Bell. Hisp., XXIII, 2: Hic dum in opere nostri distenti essent, complures ex superiore loco adversariorum decucurrerunt nec detinentibus nostris multis telis iniectis complures vulneribus affecere; ut ait Ennius —

Hic tum nostri cessere parumper.

510

Servius (auctus), ad Aen., IX, 327: ‘Temere’... significat et subito. Ennius —

‘quo tam temere itis?

511

Varro, L.L., VII, 100: Apud Ennium —

Decretum est stare <fossari> corpora telis.

Hoc verbum Ennii dictum a fodiendo, a quo fossa.

512

Isidorus, Orig., X, 270: ‘Taeterrimus’ pro fero nimium... Ennius —
taetros elephantos

Cp. Placid., ap. C.G.L., V, 157, 21: excerpt. ex cod. Cassin., ap. C.G.L.,
581, 14 (... tetros elephantos † ad inguinem †).

513

Servius, ad Aen., IV, 404: —

It nigrum campis agmen

Hemistichium Ennii de elephantis dictum, quo ante Accius est usus de
Indis.

514–15

Priscianus, ap. G.L., II, 518, 13 K: ‘Tutudi’... Ennius in Annalibus —

viresque valentes contudit crudelis hiems

Hic produxit paenultimam.

516

Nonius, 211, 10: ‘Lapides’ et feminino genere dici possunt ut apud Ennium —

Tanto sublatae sunt agmine tunc lapides,

ad Homeri similitudinem qui genere feminino lapides posuit.

II., XII, 287: ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί. Cp. Od., XIX,
494.

517–21

Macrobius, S., VI, 3, 7: HomERICA descriptio est equi fugientis in haec verba
(II, VI, 506 ff.)

ὥς δ’ ὅτε τις στατὸς ἵππος ἀκοστήσας ἐπὶ φάτνῃ δεσμὸν ἀπορρήξας θείῃ
πεδίῳ κροαίνων, εἰωθὼς λούεσθαι εὐρρεῖος ποταμοῖο, κυδιοῶν ὑψοῦ δὲ
κάρη ἔχει, ἀμφὶ δὲ χαῖται ὥμοις αἴσσονται· ὁ δ’ ἀγλαΐῃφι πεποιθὼς, ῥίμφοι
γούνα φέρει μετὰ τ’ ἥθεα καὶ νομὸν ἵππων,

Ennius hinc traxit —

Et tum sicut equus qui de praeseptibus fartus vincla suis magnis animis
abrupit et inde fert sese campi per caerula laetaque prata celso pectore; saepe
iubam quassat simul altam; spiritus ex anima calida spumas agit albas,

Vergilius ‘qualis ubi abruptis fugit praeseptia vinclis’ et cetera.

[Vergilius, Aen., XI, 492 ff.

Qualis ubi abruptis fugit praeseptia vinclis tandem liber equus, campoque
potitur aperto: aut ille in pastus armentaue tendit equarum aut assuetus aquae
perfundi flumine noto emicat arrectisque fremit cervicibus alte luxurians;
luduntque iubae per colla per armos.]

522

Charisius, ap. G.L., I, 83, 22 K: Quod Ennius ait —

It equitatus uti celerissimus,
barbarismus est.

523

Servius, ad Aen., IX, 37 (38: Hostis adest. Eia! ingenti clamore per omnes |
condunt se Teucri portas): ‘Hostis adest’; hic distinguendum, ut heia militum
sit properantium clamor. Et est Ennianum qui ait —

Heia machaeras!

Ergo heia ingenti clamore dicentes ad portas ruebant, Alii ‘hostis adest,
heia’ legunt.

524

Priscianus, ap. G.L., II, 482, 34 H: ‘Detondeo’... detotondi. Ennius in
Annalibus —

deque totondit agros laetos atque oppida cepit.

525

Servius, ad Aen., X, 6: ‘Quianam.’ Cur. Quare. Ennianus sermo est. Servius
auctus: —

‘Quianam legiones caedimus ferro?’

526–8

Gellius, XVI, 10,1: Legebatur in consessu forte complurium Ennii liber ex Annalibus. In eo libro versus hi fuerunt —

Proletarius publicitus scutisque feroque ornatur ferro, muros urbemque forumque excubiis curant.

Cp. Non., 155, 21.

529

Gellius, X, 29, 2: ‘Atque’ particula... si gemina fiat auget incenditque rem de qua agitur, ut animadvertimus in Q. Ennii Annalibus, nisi memoria in hoc versu labor —

atque atque accedit muros Romana iuventus.

Cp. Non., 530, 3. Cp. Il, XXII, 221: προπροκυλινδόμενος. Od., XVII, 525: προπρό Apoll. Rh., III, 453.

530

Paulus, ex Fest., 559, 7: ‘Trifax’ telum longitudinis trium cubitorum quod catapulta mittitur. Ennius —

aut permaceret paries percussa trifaci

531

Festus, 140, 21: ‘Metonymia’ est tropos, cum significatur... a superiore re inferior, ut Ennius —

Cum magno strepitu Vulcanum ventus vegebat.

532

Schol. Bembin., in Ter., Heaut., II, 3, 16: ‘Interea loci.’ Loci parhelcon... Ennius —

Flamma loci postquam concussa est turbine saevo,

533

Isidorus, Orig., XIX, 2, 4: ‘Agea’ viae sunt, loca in navi per qua ad. remiges hortator accedit; de qua Ennius —

Multa foro ponit et agea longa repletur.

Servius (auctus) ad Georg., I, 12: Cui prima frementem | fudit equum (... tellus).’ Nonnulli vero... ‘cui prima frementem | fudit aquam’ legunt, quod veteres murmura aquae fremitum dicebant. Ennius... —

ratibusque fremebat imber Neptuni.

Cp. Serv. auct., ad Aen.. XI, 299.

536

Servius ad Aen., VI, 705 (Lethaeumque domos placidas qui praenatat amnem): ‘Praenatat,’ praeterfluit.... Ennium igitur secutus est qui ait —
fluctusque natantes

537

Servius (auctus), ad Aen., IX, 327: ‘Temere’ significat sine causa. Ennius —
‘Haud temere est quod tu tristi cum corde gubernas.
Cp. Aen., VI, 185 tristi cum corde volutat.

538

Isidorus, Orig., XIX, 2, 12: ‘Clavus’ est quo regitur gubernaculum; de quo Ennius —
‘dum clavum rectum teneam navemque gubernem.
Cp. Quintil., II, 17, 24.

539

Isidorus, Orig., XIX, 2, 14: ‘Tonsilla’ uncinus ferreus vel ligneus ad quem in litore defixum funes navium illigantur, de quo Ennius —
Tonsillas apiunt configunt litus aduncas.

540

Servius, ad Aen., VI, 545: ‘Explebo numerum’... ‘explebo’ est ‘minuam.’ Nam ait Ennius —
navibus explebant sese terrasque replebant.

Schol. Veron., ad Aen., V, 241 (Et pater ipse manu magna Portunus euntem | impulit): Ennius —

atque manu magna Romanos inpulit amnis.

Homer., Il., XV, 694–5: τὸν δὲ Ζεὺς ὥσεν ὀπιθεῖ | χειρὶ μάλα μεγάλη.

Gellius, VII, 6, 2: Cur autem non Q. quoque Ennium reprehendit (Iulius Hyginus) qui in Annalibus non pennas Daedali sed longe diversius —

Brundisium pulchro praecinctum praepete portu

Cp. Gell., IX, 4, 1.

Porphyrion, ad Hor., S., I, 10, 30: ‘Canusini more (bilinguis).’ Bilinguis dicitur quoniam utraque lingua usi sunt.... Ideo ergo et Ennius et Lucilius —

Bruttace bilingui

dixerunt. Cp. Paul., ex F. 25, 21.

s iocatus videtur... et alibi —

Inde Parum<..... ul>ulabant.

Festus, 400, 29: . . . Ennius iocatus videtur . . . et alibi —

Inde Parum<. ul>ulabant.

Consentius, ap. G.L., V, 400, 4 K: Poetae faciunt metaplasmos cum ipsi iam scripturam relinquunt corruptam.... Ennius —

huic statuam statui maiorum obatus Athenis;

... per metaplasmm dempsit litteram r.

Cicero, Tusc. Disp., I, 20, 45: Etenim si nunc aliquid adsequi se putant, qui

ostium Ponti viderunt et eas angustias per quas penetravit ea quae est nominata Argo.... (Enn. Med., 257–8) aut ii qui Oceani freta illa viderunt —

Europam Libyamque rapax ubi dividit unda.

quod tandem spectaculum fore putamus cum totam terram contueri licebit?

Cp. Cic, de Nat. Deor., III, 10, 24.

<circum quam caerula salsa ul> suppl. Ilberg <cui caerula vi valida assultabant O. Mr. simulabant O. Skutsch.

m.M (et alt. m. superscript.) maiorum abitratu (= arbitrato) Buttmann maiorem horto (= hortor) auream ahenis L magis mansuram auguro ahenis Ilberg obatus (fortasse maiorem obatus) W maiorem etiam arbitro ahenis Mariotti. qui ‘Scip.’ trib.

547–8

Vergilius, Georg., II, 42–44: —

Non ego cuncta meis amplecti versibus opto, non mihi si linguae centum sint oraque centum, ferrea vox.

Schol. Bern. ad 43: ‘Non mihi’ et reliqua. Homericus sensus; sic nam et Ennius —

Non si, lingua loqui saperet quibus, ora decem sint, innumerum, ferro cor sit pectusque revinctum,

Il., II, 487–9:

πληθὺν δ’ οὐκ ἄν ἐγὼ μῦθήσομαι οὐδ’ ὀνομήνω, οὐδ’ εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ’ εἶεν φωνὴ δ’ ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη.

Cp. Host., ap. Macrob., S., VI, 3, 6; Ov., Met., VIII, 533; Fast., II, 119; Trist., I, 5, 53; Sil., IV, 525 ff.; Vergil., Aen., VI, 625, al.

549

Augustin., Ep., 231, 3: Ego autem quod ait Ennius —

Omnes mortales sese laudari optant

partim puto approbandum partim cavendum.

Cp. Augustin., de Trin., XIII, 3, 6.

550

Servius, ad Aen., XII, 499 (Saevam nullo discrimine caedem I suscitāt

irarumque omnes effundit habenas). 'Irarum habenas'... hic moderate locutus est, nam Ennius ait —

irarum effunde quadrigas.

551

'Macrobius,' ap. G.L., V, 651, 35 K: 'Eructo'... est a verbo erugit. Ennius —

Contempsit fontes quibus exerugit aquae vis.

Cp. op. cit., 626, 21.

552

Servius, ad Aen., IX, 163 —

vertunt crateras ahenos;

potantes exhauriunt; et est hemistichium Ennianum.

553

Gellius, III, 14, 4: Varro... disserit ac dividit subtilissime, quid dimidium dimidiato intersit, et Q. Ennium scienter hoc in Annalibus dixisse ait —

Sicuti si quis ferat vas vini dimidiatum,

Pars quae deest ei vaso non 'dimidiata' dicenda est sed 'dimidia.'

554

Festus, 574, 1: (de veneno) * * * cuius color inficiendo mutatur, ut Ennius cum ait —

... quom illud 'quo iam semel est imbuta veneno'...

555

Festus, 426, 33: 'Solum,' terram. Ennius... —

sed sola terrarum postquam permensa parumper,

Cp. Varr., L.L., V, 22.

556

Charisius, ap. G.L., I, 141, 24 K: 'Partum'... Ennius —

iamque fere quattuor partum...

Isidorus, de Nat. Rer., XII, 3: Partes autem eius (sc. caeli) haec sunt: cohū axis cardines convexa poli hemisphaeria. ‘Cohū ‘quod caelum continet. Unde Ennius —

vix solum complere cohū terroribus caeli.

Isidorus, Orig., XVIII, 36, 3: Ideo rotis quadrigas currere dicunt sive quia mundus iste circuli sui celeritate transcurrit sive propter solem quia volubili ambitu rotat, sicut ait Ennius —

Inde patefecit radiis rota candida caelum.

Serv., ad Aen., VI, 748 (mille) rotam volvere per annos... est autem sermo Ennii.

Priscianus, ap. G.L., II, 170, 6K: ‘Iubar’ quoque tam masculinum quam neutrum proferebant. Ennius in Annalibus —

Interea fugit albus iubar Hyperionis cursum.

Servius, ad Aen., XII, 115: (116 lucemque elatis naribus efflant) . . . Ennianus versus est ordine commutato. Ille enim ait —

funduntque elatis naribus lucem.

Cp. Mar. Victorin., ap. G.L., VI, 28, 7 K (efflantque), Sil., V, 56.

Servius, ad Aen., I, 51 (Loca feta furentibus austris): ‘Austris.’ Figura est celebrata apud Vergilium et est species pro genere. Legerat apud Ennium —

furentibus ventis

Osbern, ap. Mai, Class Auct., VIII, 332: 'Hoc momen, -nis' pro momento.
Unde Ennius —

vestro sine momine, venti.

Cp. Vergil., Aen., I, 133: meo sine numine, venti.

563

Servius, ad Georg., III, 76 (Pecus generosi pullus in arvis | altius ingreditur et mollia crura reponit). 'Altius ingreditur,' cum exultatione quadam incedit. 'Mollia crura reponit': Ennius de gruibus —

perque fabam repunt et mollia crura reponunt.

564

Charisius, ap. G.L., I, 18, 17 K: 'Aulai medio' Vergilius (Aen., III, 354); —

terrai frugiferai

Ennius in Annalibus.

Cp. Martial., XI, 90, 5; Mar. Plot. Sac, ap. G.L., VI, 449, 2K; etc.

565

Gellius, XIII, 21, 13: Ennius autem 'rectos cupressos' dixit contra receptum vocabuli genus hoc versu —

Capitibus nutantes pinos rectosque cupressos

Cp. Non., 195, 23.

Tragedies

Achilles sive Achilles Aristarchi

1–3

Hom., Il., IX, 10–11: φοίτα κηρύκεσσι λιγυφθόγγοισι κεύων | κλήδην εἰς
ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον.

Plautus, Poen., prol. 1–2, 11, 3–4:

Achillem Aristarchi mihi commentari lubet;

inde mi principium capiam ex ea tragoedia —

Agamemno

11. Exsurge, praeco; fac populo audientiam.

Praeco

Sileteque et tacete atque animum advertite;

Audire iubet vos imperator

histricus.

4–5

Il, IX, 31s.?

Nonius, 147, 18: ‘Obvarare,’ pervertere, depravare, dictum a varis. Ennius
Achille —

nam consiliis obvarant quibus iam concedit hic ordo.

6

Il., IX, 250–1: ἀλλὰ πολὺ πρὶν | φράζευ ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν
ἦμαρ.

Cp. Aesch., Myrmid., 132 N (60 Smyth).

Nonius, 277, 24: ‘Defendere’... depellere... —

Serva cives, defende hostes, cum potes defendere.

7–9

Il., IX, 313: ὅς χ’ ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἴπη.

Gellius, XIX, 8, 6: ‘Inimicitiam’ autem Q. Ennius in illo memoratissimo
libro... —

Achilles?

eo ego ingenio natus sum; amicitiam atque inimicitiam in frontem gero

promptam.

10–12

Il., IX, 604–5: εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης | οὐκέθ' ὁμῶς
τιμῆς ἔσσει, πόλεμόν περ ἀλαλκών.

Isidorus, de Diff. Verb., 218, p. 29 A: 'Gloria'... virtutum est, fama vero
vitiorum... — Phoenix

Summam tu tibi pro mala Vita famam extolles et pro bona paratam
gloriam. Male volentes famam tollunt, bene volentes gloriam.

13

Nonius, 472, 26: 'Proeliant'... —

... ita mortales inter sese pugnant proeliant.

Aesch. Myrmid., 131 (59 Smyth)?: τάδε μὲν λεύσσεις, φαίδιμ' Ἀχιλλεῦ |
δοριλυμάντους Δαναῶν μόχθους | οὓς προπεπωκὼς εἴσω κλισίας (θάσσεις).

14–15

Il., IX, 624 s. suaserat Aias hoc modo: διογενὲς Λαερτιάδῃ πολυμήχαν'
Ὀδυσσεῦ, | ἴομεν· οὐ γάρ μοι δοκεί μύθοιο τελευτῇ | τῇδὲ γ' ὁδῷ
κρανέεσθαι.

Nonius, 166, 20: 'Regredere,' revocare.... —

Ulixes

Quo nunc incerta re atque inorata gradum regredere conare?

16–17

Gellius, IV, 17, 13: Ennius in tragoedia quae Achilles inscribitur 'subices' pro
aere alto ponit qui caelo subiectus est... —

per ego deum sublimas subices umidas, unde oritur imber sonitu saevo et
spiritu,

Cp. Fest., 436, 23; Non., 169, 2.

18

Il., IX, 6–7: ἄμυδις δέ τε κῦμα κελαινὸν | κορθύεται.

Cicero, in Verr., Act. II, Lib. I, 18, 46: Tum subito tempestates coortae sunt

maximae, iudices, ut non modo proficisci cum cuperet Dollabella non posset,
sed vix in oppido consisteret —

ita magni fluctus eiciebantur.

Schol. Gronov., p. 403, 7, Or., ad loc.: Enniano hemistichio usus est ex ea
tragoedia quae Achilles inscribitur.

Il., VII, 224.

Festus, 314, 22: —

prolato aere astitit

Ennius in Achille Aristarchi cum ait significat clipeo ante se protento.

Cp. Paul., ex F., 315, 11 (4).

Aiax

20

Nonius, 393, 7: ‘Statim’ producta prima syllaba a stando perseveranter et aequaliter significat.... Ennius Aiace —

... qui rem cum Achivis gesserunt statim.

21

Varro, L.L., VII, 76:

Aiax

Aliquod lumen — iubarne? — in caelo cerno

‘Iubar’ dicitur stella Lucifer... Huius ortus significat circiter esse extremam noctem.

Cp. Varro, L.L., VI, 6.... Ennianus Aiax ‘lumen e. q. s.; ib., VI, 81.

22

Festus, 484, 10: Salmacis nomine nympa Caeli et Terrae filia fertur causa fontis Halicarnasi aquae appellandae fuisse Salmacidis, quam qui bibisset vitio inpudicitiae mollesceret.... Ennius —

Salmacida spolia sine sudore et sanguine

Cp. Cic, de Off., I, 18, 61.

Soph., Ai., 1411–1413: ἔτι γὰρ θερμαὶ | σύριγγες ἄνω φυσῶσι μέλαν | μένος. vel oratio Tecmessae 918–19: φυσῶντ’ ἄνω πρὸς ῥῖνας ἔκ τε φοινίας | πληγῆς μελανθὲν αἶμ’ ἀπ’ οἰκείας σφαγῆς. Cp. 898.

23

Festus, 630 fin.: ‘Tullios’ alii dixerunt esse silanos, alii rivos, alii vehementes projectiones sanguinis arcuatim fluentis, quales sunt Tiburi in Aniene... —

Teucer?

... misso sanguine tepido tullii efflantes volant.

Cp. Paulus, ex F., 533.

Alcmeo

Hyginus, Fab., 73: Amphiarus Oeclei et Hypermnestreae Thestii filiae filius augur qui sciret si ad Thebas oppugnatum isset se inde non rediturum, itaque celavit se conscia Eriphyle coniuge sua Talai filia. Adrastus autem ut eum investigaret monile aureum ex gemmis fecit et muneri dedit sorori suae Eriphylae, quae doni cupida coniugem prodidit. Amphiarus Alcmeoni filio suo praecepit ut post suam mortem poenas a matre exsequeretur. Qui postquam apud Thebas terra est devoratus, Alcmeon memor patris praecepti Eriphylen matrem suam interfecit; quem postea furiae exagitarunt.

Apollodorus, Bibl., III, 7, 5: χρήσαντος Ἀπόλλωνος αὐτῷ τὴν μητέρα ἀπέκτεινεν... Ἀλκμαίωνα δὲ μετῆλθεν ἐρινύς τοῦ μητρῶου φόνου καὶ μεμηνὼς πρῶτον μὲν εἰς Ἀρκαδίαν πρὸς Ὀικλέα παραγίνεται, ἐκεῖθεν δὲ εἰς Ψωφῖδα πρὸς Φηγέα.

24

Nonius, 127, 13: 'Iam diu' pro olim.... Ennius Alcmeone —

Alcmeo

Factum est iam diu.

25–9

Cicero, de Orat., III, 58, 218: Aliud vocis genus iracundia sibi sumat... aliud metus, demissum et haesitans et abiectum —

Multis sum modis circumventus, morbo exilio atque inopia; tum pavor sapientiam omnem mi exanimato expectorat; mater terribilem minatur vitae cruciatum et necem, quae nemo est tam firmo ingenio et tanta confidentia quin refugiat timido sanguen atque exalbescat metu.

Cp. id., de Fin., IV, 23, 62 (... ut enim Alcmeo...); V, 11, 31; et al.

30–36

Cicero, Ac. Pr., II, 28, 89: Quid ipse Alcmeo tuus, qui negat cor sibi cum oculis consentire' (fr. 37) nonne ibidem incitato furore —

Alcmeo

Unde haec flamma oritur?

et illa deinceps —

Incede, incede, adsunt, me expetunt.

Quid cum virginis fidem implorat —

Fer mi auxilium, pestem abige a me, flammiferam hanc vim quae me excruciat. Caerulea incinctae angui incedunt, circumstant cum ardentibus taedis.

Num dubitas quin sibi haec videre videatur? itemque cetera —

Intendit crinitus Apollo arcum auratum laeva innixus; Diana facem iacit a luna.

37

Cicero, Ac. Pr., II, 17, 52: Quod idem contigit insanis ut... cum relaxentur sentiant atque illa dicant Alcmeonis —

sed mihi ne utiquam cor consentit cum oculorum aspectu.

Apollodor., Bibl., III, 7, 5: καθαρθείς δὲ ὑπ' αὐτοῦ (Φηγέως) Ἀρσινόην γαμῇ τὴν τούτου θυγατέρα.

Alexander

Hyginus, Fab., 91: Priamus Laomedontis filius, cum complures liberos ex concubitu Hecubae, Cissei sive Dymantis filiao, uxor eius praegnans in quiete vidit se facem ardentem parere ex qua serpentes plurimos exisse. Id visum omnibus coniectorebus cum narratum esset, imperant quidquid pareret necaret ne id patriae exitio foret.

38–49

Cicero, de Div., I, 21, 42: Haec etiam si ficta sunt a poeta non absunt tamen a consuetudine somniorum. Sit sane etiam illud commenticium quo Priamus est conturbatus, quia —

Cassandra

Mater gravida parere se ardentem facem visa est in somnis Hecuba, quo facto pater rex ipse Priamus somnio mentis metu percussus, curis sumptus suspirantibus exsacrificabat hostiis balantibus. Tum coniecturam postulat pacem petens ut se edoceret obsecrans Apollinem quo sese vertant tantae sortes somni. bi ex oraclo voce divina edidit Apollo puerum primus Priamo qui foret postilla natus temperaret tollere; eum esse exitium Troiae, pestem Pergamo.

Hyginus, Fab., 91: Postquam Hecuba peperit Alexandrum datur interficiendus, quem satellites misericordia exposuerunt. Eum pastores pro suo filio repertum expositum educarunt eumque Parim nominaverunt. Is cum ad puberem aetatem pervenisset, habuit taurum in deliciis.

50–51

Varro, L.L., 6, 83: ‘Aures’ ab ‘aveo’ quod his avemus discere semper, quod Ennius videtur ἔτροπον ostendere velle in Alexandro... —

Priamus

Iamdudum ab ludis animus atque aures avent avide exspectantes nuntium.

52

Hyginus, Fab., 91: Quo cum satellites missi a Priamo ut taurum aliquis adduceret venissent qui in athlo funebri quod ei fiebat poneretur, coeperunt

Paridis taurum abducere. Qui persecutus est eos et inquisivit quo eum ducerent: illi indicant se eum ad Priamum adducere qui vicisset ludis funebribus Alexandri.

Festus, 460, 12: 'Stolidus,' stultua... —

Nuntius?

Hominem appellat: 'Quid lascivis, stolide?' Non intellegit.

53

Macrobius, S., VI, 1, 61: 'Multi praeterea quos fama obscura recondit' (Aen., V, 302). Ennius in Alexandro —

Nuntius?

Multi alii adventant, paupertas quorum obscurat nomina.

Hyginus, Fab., 91: Ille amore incensus tauri sui descendit in certamen, et omnia vicit, fratres quoque suos superavit. Indignans Deiphobus gladium ad eum strinxit; at ille in aram Iovis Hercei insiluit.

Cp. Hygin., Fab., 273.

54

Festus, 648, 19: 'Taenias' Graecam vocem sic interpretatur Verrius ut dicat ornamentum esse laneum capitis honorati... —

Nuntius?

volans de caelo cum corona et taeniis

55

Paulus, 561, 21 (12): 'Vitulans,' laetans gaudio, ut pastu vitulus. Ennius —

Nuntius?

'is habet coronam vitulans victoria.'

56

Varro, L.L., VII, 82: Apud Ennium... —

Nuntius?

quapropter Parim pastores nunc Alexandrum vocant.

Imitari dum voluit Euripidem et ponere ἔτυμον est lapsus, nam Euripides quod Graeca posuit ἔτυμα sunt aperta....

Hyginus, Fab., 91: Quod cum Cassandra vaticinaretur eum fratrem esse Priamus eum agnovit regiaque recepit.

57–72

Cicero, de Div., I, 31, 66: Inest igitur in amimis praesagitio extrinsecus iniecta atque inclusa divinitus. Ea si exarsit acrius, furor appellatur, cum a corpore animus abstractus divino instinctu concitatur —

Hecuba

Sed quid oculis rapere visa est derepente ardentibus; aut ubi illa paullo ante sapiens virginali modestia?

Cassandra

Mater optumarum multo mulier melior mulierum, 60missa sum superstitiosis hariolationibus, neque me Apollo fatis fandis dementem invitam ciet. Virgines vereor aequalis, patris mei meum factum pudet

optumi viri. Mea mater, tui me miseret, mei piget. Optumam progeniem Priamo peperisti extra me; hoc dolet. Med obesse, illos prodesse, me obstare, illos obsequi! 66..... Hecuba hoc dolet pudet piget!

poema tenerum et moratum atque molle. Sed hoc minus ad rem... —

Adest adest fax obvoluta sanguine atque incendio; multos annos latuit. Cives, ferte opem et restinguite!

Deus inclusus corpore humano, iam non Cassandra loquitur. —

Iamque mari magno classis cita 70texitur, exitium examen rapit; adveniet fera velivolantibus navibus complebit manus litora.

Tragoedias loqui videor et fabulas.

Cp. Cic, Orat., 46, 155; de Div., II, 115, 112; ad Att., VIII, 11, 3; Non., 112. 22; 328, 28.

73–5

Cicero, de Div., I, 50, 114: Furibunda mens videt ante multo quae sint futura; quo de genere illa sunt —

Cassandra

Eheu videte; iudicavit inclitum iudicium inter deas tres aliquis, quo iudicio Lacedaemonia mulier furiarum una adveniet.

76–9

Macrobius, S., VI, 2, 18: ‘O lux Dardaniae, spes o fidissima Teucrum,’ et reliqua. (Aen., II, 281). Ennius in Alexandro —

lux Troiae, germane Hector, quid ita cum tuo lacerato corpore miser es aut qui te sic respectantibus tractavere no bis?

80–81

Macrobius, S., VI, 2, 25: ‘Cum fatalis equus e. q. s. (Aen. VI, 515).’ Ennius in Alexandro —

Nam maximo saltu superavit gravidus armatis equus qui suo partu ardua perdat Pergama.

Cp. id., S., III, 13, 13.

82

Festus, 270, 16: <‘Putum... pro puro dixisse> antiquos <... Ennius> — in Alexandro... —

a medio purus putus

Cp. Gell., VII, 5, 10 (‘pulum putum.’... Ennii tragoedia quae inscribitur Alexander).

Andromacha sive Andromacha Aechmalotis

83–4

Eur., Troad., 19 s., μένουσι δὲ | πρύμνηθεν οὔρον, ὥς δεκασπόρῳ χρόνῳ | ἀλόχους τε καὶ τέκν' εἰσίδωσιν... Cp. 1263–1264.

Nonius, 401, 37: 'Summum,' gloriosum, laudabile.... Ennius Andromache Aechmaloto —

Neptunus?

annos multos longinque ab domo bellum gerentes summum summa industria.

85

Eur., Troad., 75 s.; Iphig. Taur., 1379, 1394?

Macrobius, S., VI, 6, 10: 'despiciens mare velivolum' (Aen., I, 224); Ennius... in Andromache —

Chorus?

Rapit ex alto naves velivolas

86–7

Nonius, 515, 24: 'Rarenter'... —

Nuntius?

sed quasi aut ferrum aut lapis durat, rarenter gemitum conatu trahens,

88–9

Eur., Troad., 1133 s., 1156 s., 1193, 1220–1223, 1228 s. Nonius, 504,18: 'Lavere' etiam inde manavit... —

Nuntius?

nam ubi introducta est puerumque ut laverent locant in clipeo,

90

Nonius, 292, 7: 'Exanclare' etiam significat perpeti... —

Andromacha

Quantis cum aerumnis illum exanclavi diem!

Eur., *Androm.*, 399-400: ἥτις σφαγὰς μὲν Ἑκτορος τροχηλάτους | κατεῖδον.
Cp. 107-108, 8-9.

Cicero, *Tusc. Disp.*, 1, 44, 105: Hic ulciscitur, ut quidem sibi videtur; at illa
sicut acerbissimam rem maeret —

Vidi videre quod me passa aegerrime Hectorem curru quadriiugo raptarier.

Quem Hectorem, aut quam diu ille erit Hector? Melius Accius....

93

Eur., *Androm.*, 9-10: ἐσεῖδον, παῖδά θ' ὃν τίκτω πόσει | ῥιφθέντα πύργων...

Varro, *L.L.*, X, 70: Dicebant ut quaestorem praetorem sic Hectorem
Nestorem. Ennius ait —

Hectoris natum de moero iactarier

94-100

Eur., *Tr.*, 587, 590 (cp. *Androm.*, 523-5): μόλοις ᾧ πόσις μοι... σᾶς δάμαρτος
ἄλκαρ.

Cicero, *Tusc. Disp.*, III, 19, 44: Quaerendum igitur quem ad modum
aegritudine privemus eum qui ita dicat (*Thyest.*, 363-5).... Ecce tibi ex altera
parte ab eodem poeta —

ex opibus summis opis egens Hector tuae

Huic subvenire debemus; quaerit enim auxilium —

Quid petam praesidi aut exequar, quove nunc auxilio exili aut fuga freta
sim? arce et urbe orba sum. Quo accidam, quo applicem, cui nec arae patriae
domi stant, fractae et disiectae iacent, fana flamma deflagrata, tosti alti stant
parietes deformati atque abiete crispa....

101-8

Eur., *Androm.*, 394: ᾧ τάλαιν' ἐμὴ πατρίς... 400... κατεῖδον, οἰκτρῶς τ' Ἴλιον
πυρούμενον.

Cicero, *l.c.*: Scitis quae sequantur, et illa in primis —

pater o patria o Priami domus! saeptum altisono cardine templum; vidi ego
te, adstante ope barbarica, tectis caelatis laqueatis 105auro ebore instructam
regifice.

poetam egregium, quamquam ab his cantoribus Euphorionis contemnitur. Sentit omnia repentina et necopinata esse graviora. Exaggeratis igitur regiis opibus quae videbantur sempiternae fore, quid adiungit? —

Haec omnia vidi inflammari, Priamo vi vitam evitare, Iovis aram sanguine turpari.

Praeclarum carmen; est enim et rebus et verbis et modis lugubre.

Cp. Cic, de Orat., III, 26, 102; 47, 183; Rufin., ap. G.L.. VI, 569, 13 K; Cic, Orat., 27, 93 (... dixit Ennius ‘arce e. q. s.’); de Orat., III, 58, 217; 26, 102; pro Ses., 57, 121; Serv., ad Aen., II, 241 (101 versus Ennianus) al.

109

Eur., Tr., 658 s.? (663, 667–8); cp. 38.

Varro, L.L., VII, 82: Apud Ennium —

Andromachae nomen qui indidit recte ei indidit...

... Ille ait ideo nomen additum Andromachae quod ἀνδρὶ μάχεται. Hoc Enni quis potest intellegere versum significare...?

110

Eur., Hec., 116 ff.: πολλῆς δ’ ἔριδος συνέπαισε κλύδων...

Nonius, 76, 1: ‘Augificat,’ auget... —

Quid fit? Seditio tabetne an numeros augificat suos?

111

Festus, 424, 27: ‘Summussi’ dicebantur <murmuratores>... —

di<cere..... summussi....>

112

Eur., Hec., 299–300: ΟΔ. Ἑκάβῃ διδάσκου, μηδὲ τῷ θυμουμένῳ | τὸν εὔ
λέγοντα δυσμενῇ ποιοῦ φρενί.

Nonius, 505, 11: ‘Sonunt’ etiam inde manavit... —

nam neque irati neque blandi quicquam sincere sonunt.

113–16

Eur., Hec, 367—8 4355 (Polyx. loqu., 4114; Androm., 1144, 503 (Androm.

loqu.). Cp. Varro, L.L., VII, 6.

Cicero, Tusc. Disp., I, 21, 48: Quae est anus tam delira quae timeat ista quae vos videlicet si phyeica non didicissetis, timeretis? —

Acherusia templa alta Orci salvete infera pallida leti nubila tenebris loca!

Andromeda

117–18

Aristoph., Thesm., 1065 s. (ex Eurip.): ὦ νῦξ ἱερὰ ὡς μακρὸν ἵππευμα διώκεις
ἀστεροειδέα νῶτα διφρεύονσ' αἰθέρος ἱρᾶς τοῦ σεμνοτάτου δι' Ὀλύμπου
(Eur., Andromeda, fr. 114 N.)

Varro, L.L., 5, 19: Omnino magis puto a chao choum et hinc caelum...
itaque Andromeda nocti —

Andromeda

<Sacra nox> quae cava caeli signitinentibus conficis bigis,

Cp. Cael. Aurel., Morb. Chron., I, 4, 50 (... velut tragicus poeta sacram
noctem, h. e. magnam appellavit).

119

Festus, 570, 28: 'Urvat' Ennius in Andromeda significat circumdat, ab eo
sulco qui fit in urbe condenda urvo aratri... —

Nuntius?

Circum sese urvat ad pedes a terra quadringentos caput,

120

Nonius, 169, 25: 'Scabres' pro 'scabra es'... — scrupio investita saxo, atque
ostreis squamae scabrent.

Cp. Fest. 494, 13.

121

Nonius, 20, 18: 'Corporare' est interficere et quasi corpus solum sine anima
relinquere... —

Corpus contemplatur unde corporaret vulnere.

122

Nonius, 165, 8: 'Reciproca'... —

... rursus prorsus reciprocatur fluctus feram.

Cp. Non., 385, 1.

Nonius, 183, 17: ‘Visceratim’... —

alia fluctus differt dissupat visceratim membra, maria salsa spumant sanguine.

125

Priscianus, ap. G.L., II, 293, 10 s.: ‘His natabus filiabus....’ Et ‘filiis’ tamen in eodem genere dictum est... —

Andromeda

Filiis propter te obiecta sum innocens Nerei.

126

Festus, 346, 14: ‘Quaesere’ ponitur ab antiquis pro quaerere... —

Andromeda

liberum quaesendum causa familiae matrem tuae.

Cp. Paulus, 347, 3.

Eur., Andromeda, 133 N: ἄγου δέ μ' ὦ ξεῖν' εἴτε πρόσπολον θέλεις | εἴτ' ἄλοχον εἴτε δμῳίδα.

127

Varro, L.L., VII, 16: Ennius —

Perseus

Ut tibi Titanis Trivia dederit stirpem liberum.

Titanis Trivia Diana est....

Athamas

128–32

Charisius, ap. G.L., I, 241, 3 ff. K: 'euhoe' Maro VII.... Ennius in Athamante

Nuntius?

His erat in ore Bromius, his Bacchus pater; illis Lyaeus vitis inventor
sacrae. Tum pariter Euhan euhoe euhoe Euhium ignotus iuvenum coetus
alterna vice inibat alacris Bacchico insultans modo.

Cresphontes

133

Nonius, 471, 2: ‘Sortirent’ pro sortirentur... Ennius Cresphonte —
... an inter sese sortiunt urbem atque agros?

134–5

Macrobius, S., VI, 2, 21: ‘Nec te tua funera mater | produxi pressive oculos
aut vulnera lavi’ (Aen., IX, 484). Ennius in Cresphonte —

Merope

Neque terram iniicere, neque cruenta convestire corpora mihi licuit, neque
miserae lavere lacrimae salsum sanguinem.

136

Festua, 346, 1: ‘Quaesere’... pro quaerere... —

Ducit me uxorem liberorum sibi quaesendum gratia.

137

Festus, 370, 21: ‘Redhostire,’ referre gratiam...

Audi atque auditis hostimentum adiungito.

138

Gellius, VII, 16, 10:... Ennius in Cresphonte —

Ego meae quom vitae parcam letum inimico deprecet?

139

Nonius, 144,12: ‘Nitidant,’ abluunt, dictum a nitore... —

† opie † Eam secum advocant, eunt ad fontem, nitidant corpora.

Erechtheus

Lycurgus, κατὰ Λεωκράτους, 98–99: φασὶ γὰρ Εὐμόλπον τὸν Ποσειδῶνος καὶ Χιόνης μετὰ Θρακῶν ἔλθειν τῆς χώρας ταύτης ἀμφισβητοῦντα, τυχεῖν δὲ κατ' ἐκείνους τοὺς χρόνους βασιλεύοντα Ἐρεχθέα γυναῖκα ἔχοντα Πραξιθέαν τὴν Κηφισοῦ θυγατέρα. Μεγάλου δὲ στρατοπέδου μέλλοντος αὐτοῖς εἰσβάλλειν εἰς τὴν χώραν, εἰς Δελφοὺς ἰὼν ἡρώτα τὸν θεόν, τί ποιῶν ἂν νίκην λάβοι παρὰ τῶν πολεμίων. Χρήσαντος δὲ αὐτῷ τοῦ θεοῦ τὴν θυγατέρα εἰ θύσειε πρὸ τοῦ συμβάλλειν τῷ στρατοπέδῳ κρατήσιν τῶν πολεμίων, ὁ δὲ τῷ θεῷ πειθόμενος τοῦτ' ἔπραξε καὶ τοὺς ἐπιστρατευομένους ἐκ τῆς χώρας ἐξέβαλε.

140–41

Eur., *Erechth.*, 362, 14–15 N: ἔπειτα τέκνα τοῦδ' ἕκατι τίκτομεν | ὥς θεῶν τε βωμοὺς πατρίδα τε ρύωμεθα.

Servius auctus, ad *Aen.*, II, 62: 'Occumbere morti' novae locutionis figura et penitus remota. Ennius —

ut nos nostri liberi defendant pro nostra vita morti occumbant obviam.

142–3

Nonius, 290, 15: 'Deprecor'... propulso... —

Praxithea

cui nunc aerumna mea libertatem paro, quibus servitutem mea miseria deprecor.

Cp. Gellius, VII, 16, 9.

Cf. Eur., *Erechth.*, 362, 50–3 N: χρῆσθ' ὦ πολῖται τοῖς ἐμοῖς λοχεύμασιν | σφῆξεσθε, νικᾶτ', ἀντὶ γὰρ ψυχῆς μιᾶς | οὐκ ἔσθ' ὅπως νῦν τήνδ' ἐγὼ οὐ σώσω πόλιν.

144

Festus, 160, 3: <'Neminis'... Enni>us Erechtheo —

Lapideo sunt corde multi quos non miseret neminis.

Cp. Paul., ex Fest., 161, fin.

145–6

Macrob., S., VI, 4, 6: ‘Tum ferreus hastis | horret ager’ (Aen., XI, 601).

‘Horret’ mire se habet; sed et Ennius... in Erechtheo —

arma arriunt, horrescunt tela.

nos nostri... nostra Ribb. vos vestri... vostra cdd. (vos nostri cd. Cass.)

Eumenides

Aesch., Eumen., 276–9: OP. ἐγὼ διδαχθεὶς ἐν κακοῖς ἐπίσταμαι | πολλοὺς
καθαρμούς, καὶ λέγειν ὅπου δίκη | σιγᾶν θ' ὁμοίως. ἐν δὲ τῷδε πράγματι |
φωνεῖν ἐτάχθην πρὸς σοφοῦ διδασκάλου.

147–8

Nonius, 474, 34: 'Opino' pro opinor.... Ennius Eumenidibus —

Orestes

Tacere opino esse optimum et pro viribus sapere atque fabulari tute
noveris.

149

Aesch., Eumen., 463–467: [OP.] ἔκτεινα τὴν τεκοῦσαν, οὐκ ἄρνήσομαι, |
ἀντικτόνοις ποινᾶσι φιλτάτου πατρός. | καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος, |
ἄλγη προφωνῶν ἀντίκεντρα καρδία | εἰ μή τι τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους'

Nonius, 292, 18: 'Exanclare,' effundere... —

Orestes

nisi patrem materno sanguine exanclando ulciscerem.

150–53

Aesch., Eumen., 614–618: ἈΠ. λέξω πρὸς ὑμᾶς τόνδ' Ἀθηναίας μέγαν |
θεσμὸν δικαίως, μάντις ὣν δ' οὐ ψεύσομαι. | οὐ πάποτ' εἶπον μαντικοῖσιν ἐν
θρόνοις | οὐκ ἀνδρὸς οὐ γυναικὸς οὐ πόλεως πέρι | ὃ μὴ κελεύσαι Ζεὺς
Ὀλυμπίων πατήρ.

Cicero, de Orat., I, 45, 199: Quid est enim praeclarius quam honoribus et
rei publicae muneribus perfunctum senem posse suo iure dicere idem quod
apud Ennium dicat ille Pythius Apollo, se esse eum —

Apollo

unde sibi populi et reges consilium expetunt suarum rerum incerti quos ego
ope mea ex incertis certos compotesque consili dimitto, ut ne res temere
tractent turbidas.

Est enim sine dubio domus iuris consulti totius oraculum civitatis.

154

Aesch., Eumen., 657: ΑΠ. καὶ τοῦτο λέξω καὶ μάθ' ὥς ὀρθῶς ἐρῶ.

Nonius, 505, 16: 'Expedibo' pro expediam... —

Apollo

— id ego aecum ac ius fecisse expedibo atque eloquar.

155

Aesch., Eumen., 742 — 3: ΑΘ. ἀνὴρ ὃδ' ἐκπέφευγεν αἵματος δίκην· | ἴσον γάρ ἐστι τὰρίθμημα τῶν πάλων.

Nonius, 306, 26: 'Facessere' significat recedere... —

Minerva

Edico vicisse Oresten — Vos ab hoc facessite.

156

Varro, L.L., VII, 19: Enni —

— Areopagitae quia dedere aequam pilam.

Areopagitae ab Areopago: is locus Athenis.

157–61

Aesch., Eumen., 902 s.: XO. τί οὖν μ' ἄνωγας τῇδ' ἐφυνῆσαι χθονί; | ΑΘ. ὅποῖα νίκης μὴ κακῆς ἐπίσκοπα, | καὶ ταῦτα γῆθεν ἔκ τε ποντίας δρόσου | ἐξ οὐρανοῦ τε κἀνέμων ἀήματα | εὐηλίως πνεόντ' ἐπιστείχειν χθόνα· | καρπὸν τε γαίας καὶ βοτῶν ἐπίρρυτον | ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ, | καὶ τῶν βροτείων σπερμάτων σωτηρίαν. Cp. 938 s.

Cicero, Tusc. Disp., I, 28, 69: Hic autem ubi habitamus non intermittit suo tempore —

Minerva

Caelum nitescere, arbores frondescere, vites laetificae pampinis pubescere, rami bacarum ubertate incurvescere, segetes largiri fruges, florere omnia, fontes scatere, herbis prata convestirier.

Cp. Cic, de Orat., III, 38, 154; Non., 122, 17.

Hectoris Lytra

Hyginus, Fab., 106: Agamemnon Briseidam, Brisei sacerdotis filiam ex Mysia captivam, propter formae dignitatem quam Achilles ceperat, ab Achille abduxit eo tempore quo Chryseida Chrysi sacerdoti Apollinis Zminthei reddidit... Quam ob iram Achilles in proelium non prodibat sed cithara in tabernaculo se exercebat. Quod cum Argivi ab Hectore fugarentur,...

Il., I, 182 s., IX, 185 s.

162

Nonius, 489, 29: 'Tumulti.' Ennius Hectoris Lytris —

Agamemno

Quid hoc hic clamoris, quid tumulti est? nomen qui usurpat meum?

163

Il., XI, 1 s.; 10 s.?

Nonius, 490, 6: 'Strepiti' pro strepitus... —

Quid in castris strepitist?

164–5

XI, 56 s.

Nonius, 355, 4: 'Occupare' est proprie praevenire... —

Nuntius?

Hector vei summa armatos educit foras castrisque castra ultro iam conferre occupat.

166

XI, 459 s.

Diomedes, ap. G.L., I, 387, 10 K.: 'Nomus' pro eo quod est novimus...

Ennius in Lustris —

Menelaus

Nos quiescere aequum est? Nomus ambo Ulixem.

167

XI, 658 s. (Nestor logu.); cp. 825–6; XVI, 23 s.

Schol. Gronov., ad Cic., pro Rosc. Amer., 32, 89 (‘quis ibi non est vulneratus ferro Brugio’): ‘Ferro Brugio.’ In Ennio haec fabula inducitur Achilles quo tempore propter Briseidam cum Graecis pugnare noluit, quo etiam tempore Hector classem eorum incendit. In hac pugna Ulixes vulneratus inducitur et fugiens ad Achillem venit. Cum interrogaretur ab Aiace cur fugisset, ille ut celaret dedecus... —

Ulixes

Quis ibi non est vulneratus ferro Brugio?

168

Servius auctus, ad Aen., III, 241: ‘Foedare,’ cruentare. Ennius —
ferro foedati iacent.

169–81

XI, 581 s., XVI, 27–8; XI, 842 s.

Cicero, T use. Disp., II, 16, 38: Quin etiam videmus ex acie efferri saepe saucios et quidem rudem illum et inexercitatum quamvis levi ictu ploratus turpissimos edere. At vero ille exercitatus et vetus ob eamque rem fortior medicum modo requirens a quo obligetur —

Eurypylus

O Patricoles, ad vos adveniens auxilium et vestras manus peto priusquam oppeto malam pestem mandatam hostili manu — neque sanguis ullo potis est pacto profluens consistere — si qui sapientia magis vestra mors devitari potest; namque Aesculapi liberorum saucii opplent porticus, non potest accedi.....

Patricoles

Certe Eurypylus hic quidem est; hominem exercitum!

Ubi tantum luctus continuatur, vide quam non flebiliter respondeat, rationem etiam adferat cur aequo animo sibi ferendum sit —

Eurypylus

qui alteri exitium parat, 176 eum scire oportet sibi paratum pestem ut participet parem.

Abducet Patricoles credo ut conlocet in cubili ut vulnus obliget; si quidem homo esset, sed nihil vidi minus. Quaerit enim quid actum sit —

Patricoles

Eloquere eloquere, res Argivum proelio ut se sustinet.

Eurypylus

Non potest ecfari tantum dictis quantum factis suppetit.

Patricoles

Laberis; quiesce

Eurypylus

Et volnus alliga. 180

Etiam si Eurypylus posset, non posset Aesopus —

Eurypylus

Ubi fortuna Hectoris nostram acrem aciem inclinatam <dedit>,
et cetera explicat in dolore.

Cp. Cic, Orat., 46, 155.

182

XII, 49 s.; XIII, 123 (Nept. loqu.); XII, 35 s.; 127 s. al.

Festus, 234, 19: ‘Obsidionem’ potius dicendum esse quam obsidium
adiuvat nos testimonio suo Ennius... item alio loco —

Hector qui haud cessat obsidionem obducere,

183

XII, 445 s.; XIII, 90 s.; 123–4 (Nept. loqu.).

Cicero, Orat., 48, 160: ‘Burrum’ semper Ennius, numquam ‘Pyrrhum’ —
vi patefecerunt Bruges...

non ‘Phryges’; ipsius antiqui declarant libri.

XII–XIII; XVI, 40 s., 276 s., 490–4.

Hyginus, Fab. 106: Quod cum Argivi ab Hectore fugarentur, Achilles
obiurgatus a Patroclo arma sua ei tradidit quibus ille Troianos fugavit
aestimantes Achillem esse, Sarpedonemque Iovis et Europae filium occidit.

184–6

XVI, 145 s.

Nonius, 407, 24: ‘Tenacia’ est perseverantia et duritia... —

Patricoles

... due et quadrupedum iugo; invitum doma infrena et iunge valida
<equorum... robora>..... quorum tenacia infrenari minis,

187–8

XVI, 233 s.

Nonius, 111, 7: 'Fuam,' sim vel fiam... —

Achilles?

at ego omnipotens ted exposco ut hoc consilium Achivis auxilio fuat.

valida quorum tenacia infrenari minis Non.; locus desperatus; cf. Linds.,
ed. Non. <equorum... robora> supplevi et fragm. septenar. constituo Hyginus,
Fab., 106: Postea ipse Patroclus ab Hectore interficitur armaque ei sunt
detracta.

189

XVI, 818 s.

? XVI, 777; cp. XVII, 685 s.; XVIII, 2.

Diomedes, ap. G.L., I, 345, 3 K: 'Halare' et 'halitare.' Ennius in Lytris —
Antilochus

sublime iter quadrupedantes flammam halitantes

190

XVI, 856 (vel XXIII, 74; vel XXII, 482).

Nonius, 222, 25: 'Specus' genere masculino... —

inferum vastos specus

XVIII, 112 s.; XIX, 35, 65, 140 s.; 245–265; XVIII, 614 s.

Hyginus, Fab., 106: Patroclo omisso Achilles cum Agamemnone redit in
gratiam Briseidamque ei reddidit. Turn contra Hectorem cum inermis
prodisset, Thetis mater a Vulcano arma ei impetravit quae Nereides per mare
attulerunt.

191

XVIII, 188, 192; Aesch., Myrmid., fr. 140.

Nonius, 469, 25: 'Cunctant' pro 'cunctantur'... —

Achilles?

qui cupiant dare arma Achilli ut ipsei cunctent

192

XIX, 364 s.; 372, 387.

Festus, 370, 21: 'Redhostire' referre gratiam... —

Achilles?

Quae mea comminus machaera atque hasta hostibitis manu,

193

XXII, 131 s.; 395 s.

Hyginus, Fab., 106: Quibus armis ille Hectorem occidit astrictumque ad currum traxit circa muros Troianorum.

Nonius, 510, 32: 'Saeviter' pro saeve... (511, 11) —

Nuntius?

Saeviter fortunam ferro cernunt de victoria.

194–5

XX, 441 s., al.

Nonius, 518, 3: 'Derepente'... —

Nuntius?

Ecce autem caligo oborta est, omnem prospectum abstulit; derepente contulit sese: in pedes.

post abstulit lacun. stat. Ribb. abstulit. <Constitit: tum> derepente coni. V.
196

XX, 455 s., 493 s.

Nonius, 504, 30: 'Sonit' pro sonat... —

Nuntius?

Aes sonit franguntur hastae terra sudat sanguine.

197

XXI, 15–16; 218–220, 234 s.

Nonius, 467, 31: 'Vagas' pro vagaris... —

Nuntius?

Constitit credo Scamander, arbores vento vacant.

XXII, 416 s.; XXIV, 136 s., 440 s.

Hyginus, Fab., 106: Quem sepeliendum cum patri nollet dare, Priamus Iovis iussu duce Mercurio in castra Danaorum venit.

198

XXIV, 488 ff. (486 Achill. alloqu.), 503, 680.

Nonius, 472, 21: 'Commiserescimus'... —

Priamus

Per vos et vostrum imperium et fidem, Myrmidonum vigiles, commiserescite!

199

XXIV, 483; 51

Varro, L.L., VII, 12: 'Tueri' duo significat, unum ab aspectu... unde est Enni illud —

Achilles?

tueor te senex? Pro Iuppiter!

Cp. Donat., in Ter., Adelph., I, 2, 31.

Hyginus, Fab., 106: (Priamus)... filii corpus auro repensum accepit; quem sepulturae tradidit.

200–1

XXIV, 596 s., 786 s.

Nonius, 399, 8: 'Spernere' rursum segregare... —

Priamus

Melius est virtute ius, nam saepe virtutem mali nanciscuntur; ius atque aecum se a malis spernit procul.

Cf. Aesch., fr. 259 N.

Hecuba

Eurip., Hec, 3: Πολύδωρος Ἑκάβης παῖς γεγώς τῆς Κισσέως.

Servius, ad Aen., VII, 320: Cisseis. Regina Hecuba secundum Euripidem quem Ennius Pacuvius et Vergilius sequuntur.

202

Hec., 26–27: καὶ κτανὼν ἐς οἶδμ' ἁλὸς | μετῆχ' ἵν' αὐτὸς χρυσὸν ἐν δόμοις
ἔχη | (vel 28 ἄλλοτ' ἐν πόντου σάλῳ, cp. 701 πόντου νιν ἐξήνεγκε πελάγιος
κλύδων).

Nonius, 223, 24: 'Salum' neutri generis... Masculini Ennius Hecuba —
Polydori Umbra
undantem salum

203

Hec., 68: ὃ στεροπὰ Διὸς, ὃ σκοτία νύξ.

Varro, L.L., VII, 6: In caelo templum dicitur ut in Hecuba —
Hecuba
O magna templa caelitus commixta stellis splendidis,

204–5

Hec, 166–169: ὃ κάκ' ἐνεγκοῦσαι | Τρῳάδες, ὃ κάκ' ἐνεγκοῦσαι | πῆματ'
ἀπολέσατ' ὠλέσατ' · οὐκέτι μοι βίος | ἀγαστὸς ἐν φάει.

Nonius, 474, 32: 'Miserete'... —
Hecuba

Miserete anuis date ferrum qui me anima privem.

206–8

Gellius, XI, 4, 1: Euripidis versus sunt in Hecuba (293–5), verbis sententia brevitate insignes inlustresque. Hecuba est ad Ulixen dicens.

τόδ' ἀξίωμα κἄν κακῶς λέγῃς τὸ σὸν πείσει· λόγος γὰρ ἔκ τ' ἀδοξούντων
ἰὼν κακ τῶν δοκούντων αὐτὸς οὐ ταῦτ' ὀν σθένει.

Hos versus Quintus Ennius cum eam tragoediam verteret non sane incommode aemulatus est. Versus totidem Enniani hi sunt —

Hecuba

Haec tu etsi perverse dices facile Achivos flexeris, namque opulenti quom loquuntur pariter atque ignobiles, eadem dicta eademque oratio aequa non aequae valet.

209

Hec., 438: οἱ ἄγω· προλείπω· λύεται δέ μου μέλη. | ὦ θύγατερ, ἄψαι μητρός, ἔκτεινον χέρα, | δός· μὴ λίπης μ' ἄπαιδ'· ἀπωλόμην, φίλαι.

Nonius, 224, 6: 'Sanguis' masculino genere... neutro Ennius Hecuba —

Hecuba Heu me miseram interii; pergunt lavere sanguen sanguine!

Cp. Non., 466, 27; 504, 6.

210–11

Hec, 497–8:

φεῦ φεῦ γέρων μέν εἰμ', ὅμως δέ μοι θανεῖν εἴη πρὶν αἰσχρᾷ περιπεσεῖν τύχῃ τινί

Troad., 415: καὶ πένης μέν εἰμ' ἐγώ.

Nonius, 494, 3: 'Pauperies' pro paupertate... —

Talthybius Senex sum; utinam mortem obpetam prius quam evenat quod in pauperie mea senex graviter gemam.

Cp. Non., 507, 18.

212

Hec., 627–8: κεῖνος ὀλβιώτατος | ὅτῳ κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν.

Cicero, de Fin., II, 13, 41: Non... si malum est dolor, carere eo malo satis est ad bene vivendum. Hoc dixerit potius Ennius —

Hecuba

Nimium boni est <huic> cui nihil est mali <in diem>.

Nos beatam vitam non depulsione mali sed adeptione boni iudicemus.

213

Hec., 760: ὀρθῶς νέκρον τόνδ' οὗ καταστάζω δάκρυ;

Nonius, 155, 28: 'Guttatim'... —

Hecuba

214

Hec., 826 s.: πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται....

Nonius, 342, 24: ‘Modicum’ veteres moderatum et commodum dici volunt... —

Hecuba quae tibi in concubio verecunde et modice morem gerit. 215

Hec., 836–7: εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι | καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει....

Cicero, Orat., 45, 153: Sine vocalibus saepe brevitatis causa contrahebant ut ita dicerent ‘multi modis’ ‘et vas argenteis’ —

Hecuba palm et crinibus

‘tecti fractis.’

216

Hec., 1226–7: ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι | φίλοι.

Cicero, de Amicit., 17, 64: Quam graves quam difficiles plerisque videntur calamitatum societates; ad quas non est facile inventu qui descendat; quamquam Ennius recte —

Hecuba

Amicus certus in re incerta cernitur.

217–18

Hec., 1247–8: τάχ’ οὖν οὖν παρ’ ὑμῖν ῥάδιον ξενοκτονεῖν | ἡμῖν δέ γ’ αἰσχρὸν τοῖσιν Ἑλλήσιν τόδε (cp. 803–4).

Nonius, 153, 22: ‘Perbitere,’ perire... —

Agamemno

Set numquam scripstis qui parentem aut hospitem necasset quo quis cruciatu perbiteret.

219

Hec., 1258: οὐ γάρ με χαίρειν χρή σε τιμωρουμένην;

Nonius, 116, 31: ‘Gratulari,’ gratias agere... —

Hecuba

Iuppiter tibi summe tandem male re gesta gratulor.

Iphigenia

Eurip., Iph. A., 1–3:

ΑΓ. Ὡ πρόσβυ δόμων τῶνδε πάροιθεν στειῖχε. ΠΡ. στεῖχω. τί δὲ καινουργεῖς
 Ἀγάμεμνον ἄναξ. ΑΓ. πύσει. ΠΡ. σπεύδω. 138–9. ἀλλ' ἴθ' ἐρέσσω σὸν πόδα
 γῆρα μηδὲν ὑπείκων.

220-1

Featus, 324, 24: ‘Pedum’ est quidem baculum incurvum quo pastores utuntur ad comprehendendas oves aut capras, a pedibus; cuius meminit etiam Vergilius in *Bucolicis* (V., 88).... Sed in eo versu qui est in *Iphigenia Enni* —

Agamemno Procede, gradum proferre pedum nitere, cessas o fide
id ipsum baculum significari cum ait Verrius mirari satis non possum, cum
sit... significatio aperta.

Cp. Schol. Veron., ad Verg., Ecl., V., 88.

222-5

Iph. A., 6–10:

ΑΓ. τίς ποτ' ἄρ' ἀστήρ ὅδε πορθμεύει; | ΠΡ. Σείριος ἐγγὺς τῆς ἑπταπόρου |
Πλειάδος ἄσπων ἔτι μεσσήρης | ΑΓ. οὐκουν φθόγγος γ' οὐτ' ὀρνίθων | οὔτε
θαλάσσης.

Varro, L.L., VII, 73: —

Agamemno Quid noctis videtur in altisono caeli clipeo? Senex Temo
superat Stellas sublime agitans etiam atque etiam noctis iter.

Hic multam noctem ostendere volt a temonis motu.

Cp. id., V, 19; Fest., 504, 9 (... Ennius superat...). Apulei., de deo Socr., 2, 6 (mundi... clipeo).

trib. Iph. Colonna 226–8

Cicero, de Div., II, 26, 57: Democritus optimis verbis causam explicat cur ante lucem galli canant... silentio noctis ut ait Ennius —

Agamemno Favent faucibus russis <galli> cantu, plausuque premunt alas.

229–30

Iph. A., 317 s.; cp. 327.

ΑΓ.... ὧ θεοὶ σῆς ἀναισχύντου φρενός.

Cic., Tusc. Disp., IV, 36, 77: Ira vero... cuius impulsu existit etiam inter fratres tale iurgium —

Agamemno Quis homo te exsuperavit usquam gentium impudentia?
Menelaus

Quis autem malitia te?

Nosti quae sequuntur; alternis enim versibus intorquentur inter fratres gravissimae contumeliae ut facile appareat Atrei filios esse....

231

Iph. A., 329, 331.

ΑΓ. Τί δέ σε τὰμὰ δεῖ φυλάσσειν; οὐκ ἀναισχύντου τόδε; | οὐχὶ δεινά; τὸν ἐμὸν οἰκεῖν οἶκον οὐκ ἐάσομαι;

Rufinianus, ap. R.L.M., 41, 28 H: Ἀγανάκτησις indignatio, quae fit maxime pronuntiatione. Ennius in Iphigenia —

Agamemno Menelaus me obiurgat; id meis rebus regimen restitat. 232–4

Iph. A., 384, 388–390, 396 s.: ΑΓ.... εἴτ' ἐγὼ δίκην δῶ σὼν κακῶν ὁ μὴ σφαλεῖς;...

Τὰμὰ δ' οὐκ ἀποκτενῶ ἄγω τέκνα· κοῦ τὸ σὸν μὲν εὔ | παρὰ δίκην ἔσται κακίστης εὐνίδος τιμωρία. Cp. id., 482 ff. (Menel. loqu.).

Rufinianus, ap. R.L.M., 47, 16 H: Σύγκρισις sive ἀντίθεσις comparatio rerum atque personarum inter se contrariarum, ut —

Agamemno Ego proiector quod tu peccas? Tu delinquis, ego arguor? Pro malefactis Helena redeat, virgo pereat innocens? Tua reconcilietur uxor, mea necetur filia?

235–6

Iph. A., 446–49: ἡ δυσγένεια δ' ὥς ἔχει τι χρήσιμον. | καὶ γάρ δακρῦσαι ῥαδίως αὐτοῖς ἔχει | ἅπαντά τ' εἰπεῖν· τῷ δὲ γενναίῳ φύσιν | ἄνολβα ταῦτα.

Hiercnymus, Epist., 60, Epit.Nepot., 14:... Prudenterque Ennius... ait — Agamemno Plebes in hoc regi antistat loco: licet lacrumare plebi, regi honeste non licet. 237–8

Iph. A., 631–2: ὦ σέβας ἐμοὶ μέγιστον Ἀγαμέμνων ἄναξ, ἥκομεν ἐφετμαῖς

οὐκ ἀπιστοῦσαι σέθεν.

Cicero, ad Att., XIII, 47, 1: —

Clytaemnestra Postquam abs te, Agamemno, ut venirem tetigit aures nuntius, extemplo...

instituta omisi, ea quae in manibus habebam abieci, quod iusseras edolavi.

239

Iph. A., 708–9:

ΚΛ. Θέτις δ' ἔθρεψεν ἦ πατὴρ Ἀχιλλέας; ΑΓ. Χείρων, ἔν' ἦθη μὴ μάθοι κακῶν βροτῶν.

Vel 701. ΑΓ.... ὁ Πηλεὺς δ' ἔσχε Νηρέως κόρην.

Varro, L.L., VII, 87: 'Lymphata' dicta a lymphā; lymphā a nympha, ut quod apud Graecos Θέτις apud Ennium —

Thelis illi mater.

240

Iph. A., 735–7: ΑΓ. οὐ καλὸν ἐν ὄχλῳ σ' ἐξομιεῖσθαι στρατοῦ.

ΚΛ. καλὸν τεκοῦσαν τὰμά μ' ἐκδοῦναι τέκνα. ΑΓ. καὶ τάς γ' ἐν οἴκῳ μὴ μόνας εἶναι κόρας.

Servius auctus, ad Aen., I, 52: Sane 'vasto' pro desolato veteres ponebant...

Agamemno Quae nunc abs te viduae et vastae virgines sunt. non 'ut venirem' (nam id quoque fecissem nisi Torquatus esset) sed ut scriberem 'tetigit' e. q. s. Cic. trib. Enn. Iph. Ladewig 241–8

Iph. A., 801 ff. (Achill. loqu.), 813–8, 1000–1001.

Gellius, XIX, 10, 12 (de vocabulo praeterpropter): Statim proferri Iphigeniam Q. Enni iubet (Celsinus). In eius tragoediae choro inscriptos esse hos versus legimus —

Chorus Otio qui nescit uti <quom otium est, in otio> plus negoti habet quam quom est negotium in negotio; nam cui quod agat institutumst non ullo negotio id agit, id studet, ibi mentem atque animum delectat suum: 245otioso in otio <aeger> animus nescit quid velit. Hoc idem est; em neque domi nunc nos nec militiae sumus; imus huc, hinc illuc; quom illuc ventum est, ire illinc lubet. Incerte errat animus, praeterpropter vitam vivitur.

... Petimus igitur dicas... quid sit ignotus huiusce versus sensus 'incerte

errat animus praeterpropter vitam vivitur.’

249–51 Iph. A., 956–8: AX. πικρούς δὲ προχύτας χέρνιβας τ’ ἐνάρξεται
Κάλχας ὁ μάντις· τίς δὲ μάντις ἔστ’ ἀνὴρ, ὅς ὀλιγ’ ἀληθῆ πολλὰ δὲ ψευδῆ
λέγει τυχόν, ὅταν δὲ μὴ τύχῃ διοίχεται;

Cicero, de Re Publ., I, 18, 30: In ore semper erat ille de Iphigenia Achilles

Ackilles astrologorum signa in caelo quid sit observationis, cum capra aut
nepa aut exoritur nomen aliquod beluarum, quod est ante pedes nemo spectat,
caeli scrutantur plagas.

Cp. Cic., de Div., II, 13, 30: Donat., ad Ter., Adelph., III, 3, 32; Seneca,
Apocolocynt., 8.

252

Iph. A., 1505–1509: ἰὼ ἰώ | λαμπαδοῦχος ἀμέρα Διὸς τε φέγγος, ἕτερον
Ἕτερον | αἰῶνα καὶ μοῖραν οἰκήσομεν | χαῖρέ μοι φίλον φάος. vel 1375,
κατθανεῖν μὲν μοι δέδοκται.

Festus, 5: ‘Ob’ praepositione antiquos usos esse pro ‘ad’ testis est Ennius
quum ait... in Iphigenia —

Iphigenia

Acherontem obibo ubi Mortis thesauri obiacent.

Medea sive Medea Exul

Eur., Med., 1–8:

Εἴθ' ὦφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος Κόλγων ἐς αἶαν κυανέας
Συμπληγάδας, μὴδ' ἐν νάπαισι Πηλίου πεσεῖν ποτὲ τμηθεῖσα πεύκη μὴδ'
ἐρετμῶσαι χέρας ἀνδρῶν ἀρίστων οἱ τὸ πάγχρυσον δέρος Πελίας μετῆλθον. οὐ
γὰρ ἂν δέσποιον' ἐμὴ Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας ἔρωτι θυμὸν
ἐκπλαγεῖς' Ἰάσονος....

253–61

Auctor, ad Herenn., II, 22, 34: Hic quod extremum dictum est satis fuit exponere ne Ennium et ceteros poetas imitemur quibus hoc modo loqui concessum est —

Nutrix Utinam ne in nemore Pelio securibus caesae accidissent abiegnae ad terram trabes, neve inde navis inchoandi exordium 255 coepisset quae nunc nominatur nomine Argo, quia Argivi in ea delecti viri vecti petebant pellem inauratam arietis Colchis imperio regis Peliae per dolum; nam numquam era errans mea domo efferret pedem Medea animo aegro amore saevo saucia.

Nam hic satis erat dicere, si id modo quod satis esset curarent poetae ‘utinam ne era errans mea domo efferret pedem Medea animo aegro amore saevo saucia.’

Cp. Prisc, ap. G.L., III, 423, 36, etc, etc.

262–3

Med., 49–51: παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς, | τί πρὸς πύλαισι τήνδ' ἄγους' ἐρημίαν | ἔστηκας, αὐτὴ θρεομένη σαυτῇ κακά;

Nonius, 38, 29: ‘Eliminare,’ extra limen eicere.... Ennius Medea exule —

Paedagogus Antiqua erilis fida custos corporis, quid sic te extra aedes exanimata eliminās?

Cp. Non., 292, 20.

caesae accidissent (vel accedisissent vel cecidisissent) abiegnae auct. ad Herenn., Prisc, III, Cic., alii caesa accidisset (accedisset Prisc. VII) abiegna vel sim. Varro, Prisc. VII prob. V

264–5

Med., 57–8: ὥσθ' ἡμέρος μ' ὑπῆλθε γῆ τε κοῦρανῶ | λέξαι μολούσῃ δεῦρο
δεσποίνης τύχας.

Cicero, Tusc. Disp., III, 26, 63: Sunt autem alii quos in luctu cum ipsa
solitudine loqui saepe delectat, ut illa apud Ennium nutrix —

Nutrix Cupido cepit miseram nunc me proloqui caelo atque terrae Medaei
miserias. 266–8

Med., 214–18: Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, | μή μοί τι μέμνησθ',
οἶδα γάρ πολλοὺς βροτῶν | σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο | τοὺς δ'
ἐν θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδὸς | δύσκειαν ἐκτῆσαντο καὶ ῥαθυμίαν.

Cicero, ad Fam., VII, 6, 1: Tu modo ineptias istas et desideria urbis et
urbanitatis depone et quo consilio profectus es id assiduitate et virtute
consequere; hoc tibi tam ignoscemus nos amici quam ignoverunt Medae —

Medea Quae Corinthum arcem altam habetis matronae opulentae
optimates,

quibus illa manibus gypsatisissimis persuasit ne sibi vitio illae verterent
quod abesset a patria; nam —

Multi suam rem bene gessere et publicam patria procul, multi qui domi
aetatem agerent propterea sunt inprobat.

Quo in numero tu certe fuisses nisi te extrusissemus.

269–70 Med., 250–51: ὥς τρις ἂν παρ' ἀσπίδα στῆναι θέλοιμ' ἂν μᾶλλον ἢ
τεκεῖν ἅπαξ.

Nonius, 261, 18: 'Cernere' rursum dimicare vel contendere...

Medea

... nam ter sub armis malim vitam cernere quam semel modo parere.

Cp. Non., 261, 9; Varro, L.L., VI, 81.

Med., 303–05? Cp. 381–3; 400–1.

Cicero, ad Fam., VII, 6, 2: Tu qui ceteris cavere didicisti, in Britannia ne ab
essedariis decipiaris caveto, et quoniam Medeam coepi agere, illud semper
memento —

Medea Qui ipse si sapiens prodesse non quit, nequiquam sapit.

Cp. Cic., de Off., III, 15, 62 (ex quo Ennius e. q. s.); Cic., ad Fam., XIII,
15, 2... vera praecepta Εὐριπίδου μισῶ σοφιστὴν ὅστις οὐχ αὐτῷ σοφός (fr.

Med., 352–4: εἰ σ' ἡ 'πιοῦσα λαμπὰς ὄψεται θεοῦ | καὶ παῖδας ἐντὸς τῆσδε
τερμόνων χθονός, | θανεῖ.

Cicero, pro Rabir., 11, 29: Regum autem sunt haec imperia... et illae minae

Creon Si te secundo lumine hic offendero, moriere.

Quae non ut delectemur solum legere et spectare debemus, sed ut cavere
etiam et fugere discamus.

Cp. Cic., ad Att., VII, 26, 1.

Med., 361–75; 398–99.

Cicero, de Nat. Deor., III, 25, 65: Balbus ‘interpellare te,’ inquit ‘nolo,
Cotta, sed sumemus tempus aliud; efficiam profecto ut fateare. Sed... —

Medea Nequaquam istuc istac ibit; magna inest certatio. Nam ut ego illi
supplicarem tanta blandiloquentia ni ob rem?

Parumne ratiocinari videtur et sibi ipsa nefariam pestem machinari? Illud
vero quam callida ratione —

Qui volt esse quod volt, ita dat se res ut operam dabit.

Qui est versus omnium seminator malorum —

Ille traversa mente mi hodie tradidit repagula quibus ego iram omnem
recludam atque illi perniciem dabo, mihi maiores illi luctum, exitium illi
exilium mihi.

Hanc videlicet rationem quam vos divino beneficio homini solum tributam
dicitis bestiae non habent. Videsne igitur quanto munere deorum simus
adfecti?

Med., 431–2: σὺ δ' ἐκ μὲν οἴκων πατράων ἔπλευσας | μαινομένα κραδίᾳ... |
627 ff.: Ἐρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες κ.τ.λ.

Nonius, 297, 16: ‘Efferre’ significat proferre.... Ennius Medea —

Chorus Utinam ne umquam Mede Colchis cupido corde pedem extetulisses...

Med., 475–82: ἐκ τῶν δὲ πρῶτων πρῶτον ἄρξομαι λέγειν. | ἐσωσά σ'...
 πεμφθέντα ταύρων πυρπνόων ἐπιστάτην | ζεύγλαισι καὶ σπεροῦντα θανάσιμον
 γύην | δράκοντά θ'... κτείνας' ἀνέσχον σοὶ φάος σωτήριον.

Charisius, ap. G.L., I, 284, 7 K: Fit schema dianoeas... per paralipsim, cum volumus negantes aliquid indicare tamquam —

Medea Non commemoro quod draconis saevi sopivi impetum, non quod domui vim taurorum et segetis armatae manus.

Cp. id., 286–7.

284–5

Med., 502–4: νῦν ποῖ τράπωμαι; πότερα πρὸς πατρὸς δόμους | οὓς σοὶ
 προδοῦσα καὶ πάτραν ἀφικόμεν | ἢ πρὸς τάλαινας Πελιάδας;

Cicero, de Orat., III, 58, 217: Aliud vocis genus iracundia sibi sumat...
 aliud miseratio ac maeror, flexibile plenum interruptum flebili voce —

Medea Quo nunc me vortam? Quod iter incipiam ingredi? Domum
 paternamne anne ad Peliae filias?

mede cordis cdd. Colchis Lips Medea foras Onions Mede portis coni.
 Linds. extetulisses Buecheler extulisses cdd. trochae. octon. constit. V
 anapaest. Buecheler

286

Med., 530–1: ὥς Ἔρως σ' ἠνάγκασε | τόξοις ἀφύκτοις τοῦμόν ἐκσῶσαι δέμας.

Cicero, Tusc. Disp., IV, 32, 69: Quid ait ex tragoedia princeps ille
 Argonautarum? —

Iason

Tu me amoris magis quam honoris servavisti gratia.

Quid ergo, hic amor Medeae quanta miseriarum excitavit incendia.

287

Med., 152: Αἰ. ὁμνυμι Γαίας δάπεδον Ἥλιου τε φῶς. vel 764: ΜΗ. ὦ Ζεῦ Δίκη
 τε Ζηνὸς Ἥλιου τε φῶς.

Nonius, 170, 8: 'Sublimare,' extollere. Ennius Medea —

Sol qui candentem in caelo sublimat facem

Med., 773: [MH.] λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους. vel 132: XO.
ἔκλυον φωνὰν ἔκλυον δὲ βοὰν.

Nonius, 467, 7: ‘Aucupavi,’ activum positum pro passivo... —

Chorus

fructus verborum aures aucupant.

289–90

Med., 1070–2: δότ’ ἀσπάσασθαι μητρὶ δεξιὰν χέρα. | ὧ φιλότατη χεῖρ,
φίλτατον δέ μοι στόμα | καὶ σχῆμα καὶ πρόσωπον εὐγενὲς τέκνων,...

Nonius, 84, 31: ‘Cette’ significat dicite vel date ab eo quod cedo... —

Medea salvete optima corpora; cette manus vestras measque accipite. 291–3

Med., 1251–4: ἰὼ Γᾶ τε καὶ παμφαῆς | ἅκτις Ἀελίου κατίδεται ἴδετε τὰν |
οὐλομένην γυναῖκα πρὶν φοινίαν | τέκνοις προσβαλεῖν χέρ’ αὐτοκτόνον· Cp.
1258–9.

Probus, ad Verg., E., VI, 31: Homerum ipso hoc loco (Il., XVIII, 483)
possumus probare quattuor elementorum mentionem fecisse... similiter et
Ennius in Medea exule in his versibus —

Chorus

Iuppiter tuque adeo summe qui res omnis inspicis quique tuo Sol lumine
mare terram caelum contines. inspice hoc facinus priusquam fiat, prohibe
scelus.

Nam et hic Iuppiter et Sol pro igni, qui mare et terram et caelum continet,
ut non dubie caelum pro aere dixerit.

294–5

Nonius, 469, 34: ‘Contempla’... Ennius Medea —

Asta atque Athenas anticum opulentum oppidum contempla,

Varro, L.L., VII, 9: In hoc templo faciundo arbores constitui fines apparet
et intra eas regiones qua oculi conspiciant, id est tueamur, a quo templum
dictum et contemplare, ut apud Ennium in Medea ‘contempla’ —

et templum Cereris ad laevam aspice.

Melanippa

296–7

Nonius, 469, 3: ‘Auguro’... Ennius Melanippa —

Certatio hic est nulla quin monstrum siet; hoc ego tibi dico et coniectura auguro.

298

Nonius, 246, 9: ‘Auscultare’ est obsequi... —

Hellen?

Mi ausculata, nate, pueros cremitari iube.

299–300

Nonius, 176, 2: ‘Sospitent,’ salvent... —

Hellen? regnumque nostrum ut sospitent superstitentque.

Cp. Non., 170, 10.

301

?Eurip., Mel., 485–8 N: κοῦκ ἐμὸς ὁ μῦθος ἀλλ’ ἐμῆς μητρὸς πάρα, | ὥς οὐρανός τε γαῖά τ’ ἦν μορφή μία· | ἐπεὶ δ’ ἐχωρίσθησαν ἀλλήλων δῖχα | τίκτουσι πάντα κἀνέδωκαν εἰς φάος, κ.τ.λ. vel 490.

Macrobius, S., VI, 4, 7: ‘Splendet tremulo sub lumine pontus’ (Aen., VII, 9). Tremulum lumen de imagine rei ipsius expressum est: sed prior Ennius in Melanippe —

Melanippe?

Lumine sic tremulo terra et cava caerula candent.

302

Gellius, V, 11, 11: Media forma quaedam est... qualis a Quinto Ennio in Melanippa perquam eleganti vocabulo —

stata <forma>

dicitur, quae neque κοινή futura sit neque ποινή...

Priscianus, ap. G.L., II, 516, 14 K: 'Scindo scidi.' Vetustissimi tamen etiam scicidi proferebant... —

Aeolus? quum saxum sciciderit,

Cp. Gell., VI, 9, 15.

Nemea

304

Priscianus, ap. G.L., II, 171, 4 K: Hic et haec et hoc pecus. Ennius in Nemea

—

Pecudi dare vivam marito.

305

Nonius, 183, 14: ‘Venor,’ circumvenior. Ennius Nemea —

Teneor consipta undique venor.

Cp. Paul., ex F., 43, 37: consiptum apud E. pro conseptum.

Phoenix

306

Il., IX, 447 (Phoen. loqu.)....

Ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων παλλακίδι προμιγῆναι ἔν' ἐχθήρειε γέροντα. Τῇ πιθόμην καὶ ἔρεξα· πατήρ δ' ἐμὸς αὐτίκ' ὄϊσθεις Πολλὰ κατηρᾶτο.

Nonius, 91, 4: 'Cupienter,' cupidissime.... Ennius Phoenice —

Phoenix? Amyntor?

Stultus est qui cupida mente cupiens cupienter cupit.

307

IX, 453–6: μήποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν | ἐξ ἐμέθεν γεγαῶτα.

Cicero, Orat., 46, 155: Itaque idem poeta qui inusitatus contraxerat ... non dicit 'liberum' ... sed ut isti volunt —

Amyntor neque tu meum umquam in gremium extollas liberorum ex te genus. 308–11

Gellius, VI, 17, 10 (de vocabulo 'obnoxius'): Iam vero illud etiam Q. Ennii quo pacto congruere tecum potest quod scribit in Phoenice in hisce versibus?

—

Phoenix

Sed virum vera virtute vivere animatum addecet fortiterque innoxium stare adversum adversarios. ea libertas est qui pectus purum et firmum gestitat; aliae res obnoxiosae nocte in obscura latent.

312–13

Eur., Phoenix, 809 N: ἤδη δὲ πολλῶν ἡρέθην λόγων κριτής·

Nonius, 245, 30: 'Argutari' dicitur loquacius proloqui ...

Amyntor

Tum tu isti crede te atque exerce linguam ut argutarier possis.

314

Il., IX, 458 s.:

τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὃς ἐῖ χαλκῷ, ἀλλὰ τις ἀθανάτων παῦσεν

χόλον ὅς ῥ' ἐνὶ θυμῷ δήμου θῆκε φάτιν καὶ ὀνειδέα πόλλ' ἀνθρώπων .. ὥς μὴ
πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.

Nonius, 507, 22: 'Faxim,' fecerim ... —

Phoenix

Plus miser sim si scelestum faxim quod dicam fore.

315

Nonius, 510, 32: 'Saeviter' pro saeve ... —

saeviter suspicionem ferre falsam futtilum est.

316

IX, 464–5:

ἧ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες αὐτοῦ λισσόμενοι κατερήτυον
ἐν μεγάροισιν....

Nonius, 512: 'Duriter' pro dure ... —

Quam tibi ex ore orationem duriter dictis dedit!

Cp. Charis., ap. G.L., I, 197, 27 K.

317

Nonius, 514, 12: 'Futtile,' futtiliter ... —

Ut quod factum est futtile amici vos feratis fortiter.

318

IX, 478 s.?

Nonius, 518, 4: 'Derepente' ... —

Nuntius?

Ibi tum derepente ex alto in altum despexit mare.

Telamo

319–22

Cicero, Tusc. Disp., III, 13, 28: Videntur ... omnia repentina graviora; ex hoc et illa iure laudantur —

Telamon? <liberos> ego cum genui tum morituros scivi et ei rei sustuli: praeterea ad Troiam cum misi ob defendendam Graeciam, scibam me in mortiferum bellum non in epulas mittere.

Cp., 24, 58 (atque hoc idem et Telamo ille declarat ‘ego cum genui.’ ...) Fronto, de b. Parth., 217; Seneca, de Consolat., 11, 12.

323

Nonius, 172, 19: ‘Squalam’ pro squalidam. Ennius Telamone —

Telamo? strata terrae lavere lacrumis vestem squalam et sordidam.

Id., 504, 4 (terra cd. Harl.).

324

Nonius, 505, 35: ‘Audibo’ pro ‘audiam.’ ... —

Telamon?

More antiquo audibo atque auris tibi contra utendas dabo.

325–6

Nonius, 85, 23: ‘Claret,’ clara est ... —

Teucer Nam ita mihi Telamonis patris atque Aeaci et proavi Iovis † gratia ea est † atque hoc lumen candidum claret mihi,

327

Festus, 234, 19: ‘Obsidionem’ potius dicendum ... quam obsidium ... —

Telatno Scibas natum ingenuum Aiace cui tu obsidionem paras.

328–9

Cicero, de Div., II, 50, 104: Si sunt di benefici in homines sunt. Quis hoc vobis dabit? ... noster Ennius? Qui magno plausu loquitur adsentiente populo

—
Telamon? Ego deum genus esse semper dixi et dicam caelitum, sed eos non
curare opinor quid agat humanum genus;

Et quidem cur sic opinetur rationem subicit.

330

Cicero, de Nat. Deor., III, 32, 79: Telamo ... uno versu locum totum conficit,
cur di homines neglegant —

nam si curent, bene bonis sit, male malis; quod nunc abest.

331

Soph., Ai., 746 s.; 950 s.; 1036; al.

Cicero, de Div., I, 40, 88: Atque etiam ante hos Amphiaraus et Tiresias,
non humiles et obscuri neque eorum similes ut apud Ennium est —

qui sui quaestus causa fictas suscitant sententias,

sed clari et praestantes viri.

332–6

Cicero, de Div., I, 58, 132: Non habeo ... nauci Marsum augurem, non vicanos
haruspices, non de circo astrologos, non Isiacos coniectores, non interpretes
somnia. Non enim sunt hi aut scientia aut arte divini sed —

... superstitiosi vates inpudentesque harioli, aut inertes aut insani aut quibus
egestas imperat; qui sibi semitam non sapiunt, alteri monstrant viam; quibus
divitias pollicentur, ab iis drachumam ipsi petunt. De his divitiis sibi deducant
drachumam, reddant cetera.

Atque haec quidem Ennius qui paucis ante versibus esse deos censet sed
eos non curare opinatur quid agat humanum genus (vide 328–9).

337

Nonius, 475, 20: 'Partiret' pro 'partiretur' ... —

Teucer

Eandem me in suspicionem sceleris partivit pater.

338

Nonius, 160, 5: 'Porcet' significat prohibet ... —

Teucer

Deum me sancit facere pietas, civium porcet pudor.

Telephus

From Euripides' Τήλεφος. Reconstruction must be largely guesswork. Telephus, heir of Teuthras' realm in Mysia, wounded in battle by Achilles, was told by Apollo that only

339

Eurip., Tel., 698 N: πτόχ' ἀμφίβλητα σώματος λαβὼν ῥάκη | ἀλκτήρια τύχης.

Nonius, 537, 23: 'Stolam' veteres non honestam vestem solum sed omnem quae corpus tegeret. Ennius Telepho —

Telepkus Caedem caveo hoc cum vestitu squalida saeptus stola.

Cp. Fest., 486, 34.

Other Plays

Ambracia

374

Nonius, 183,11: 'Veget' pro vegetat velerigit vel vegetum est.... Ennius
Ambracia —

'et aequora salsa veges ingentibus ventis.'

375

Nonius, 471, 11: 'Populat'... —

Agros audaces depopulant servi dominorum domi.

376

Nonius, 87, 29: 'Cluet,' nominatur.... —

Esse per gentes cluebat omnium miserrimus.

377–8

Nonius, 469, 25: 'Cunctant' pro cunctantur... —

'Bene mones; tute ipse cunctato; o vide fortem virum.'

Sabinae

379–80

Iulius Victor, ap. R.L.M., 402, 30 H: Ab eventu in qualitate, ut qualia sunt ea quae evenerunt aut videantur eventura, talo illud quoque existimetur ex quo evenerunt; ut Sabinis Ennius dixit —

Cum spolia generis detraxeritis, — quam inscriptionem dabitis?

Caupuncula

381

Nonius, 155, 30: 'Propitiabilis' <promptus> ad propitiandum. Ennius

Caupuncula —

hinc est animus propitiabilis.

Pancratiastes

382

Nonius, 505, 35: 'Audibo' pro audiam. Ennius... Pancratiaste —

A

Quo nunc me ducis?

B Ubi molarum strepitum audibis maximum.

383

Nonius, 513, 12: 'Poterviter'... —

Quis est qui nostris foribus tam proterviter?

384

Nonius, 517, 10: 'Desubito'... —

cum desubito me orat mulier lacrimansque ad genua accidit.

From Tragedies

385

I.

Servius, ad Aen., IX, 253: ‘integer aevi,’ integri aevi figurate, id est adulescens cui aetas integra superest, unde Ennius —
deos aevi integros

386

Terentius, Eun., III, 5, 42:

At quem deum! Qui templa caeli summa — sonitu concutit

Donatus, ad loc.: ‘Sonitu concutit’ parodia de Ennio. ‘Templa caeli’ sententia tragica, sed de industria non errore.

387

Cicero, de Orat., III, 40, 162: Quo in genere primum est fugienda dissimilitudo —

caeli ingentes fornices.

Quamvis sphaeram in scaenam ut dicitur attulerit Ennius, tamen in sphaera fornices similitudo non potest inesse.

Cp. Varro, L.L., V, 19.

388

Cicero, de Nat. Deor., II, 25, 65 (de Iove): Hunc igitur Ennius ut supra dixi nuncupat ita dicens... planius quam alio loco idem —

Cui quod in me est execrabor, hoc quod lucet, quidquid est —

389

Eur., Med., 168–70 (nutrix loqu.): κλύεθ’ οἷα λέγει κάπιβοᾷται | θέμιν εὐκταίαν Ζῆν’ ἃ θ’ ὅς ὄρκων | θνητοῖς ταμίας νενόμισται. Cp. id., 207–8.

Cicero, de Off., III, 29, 104: Est enim ius iurandum adfirmatio religiosa... non ad iram deorum quae nulla est sed ad iustitiam et ad fidem pertinet; nam

praeclare Ennius —

Fides alma apta pinnis et ius iurandum Iovis!

Cp. Apulei., de deo Socr., 5, 10.

390–1

Festus, 430, 6: ‘Sospes’... Ennius —

parentem et pa<(triam... > sospitem.

392–3

II.

Diomedes, ap G.L., I, 447, 5 K: ‘Homoeoteleuton’ oratio similibus clausulis terminata... ut apud Ennium —

Eos reduci quam relinqui, devehi quam deseri malui.

Cp. Charis., ap. G.L., I, 282, 10 K; Donatus, ap. IV, 398, 25 K. Cp. Eur., Iph. A., 370–2, 495.

394

Varro, L.L., VII, 49: Apud Ennium —

quin inde invitis sumpserint perduellibus
perduelles dicuntur hostes.

395–6

Plinius, N.H., XVIII, 84: Pulte non pane vixisse longo tempore Romanos manifestum quoniam et pulmentaria hodieque dicuntur et Ennius antiquissimus vates obsidionis famem exprimens —

Offam eripueri liberis plorantibus patres.
commemorat.

397

?II., XII, 275 s.; 28 s.

Nonius, 196, 29: ‘Caementa’... feminini Ennius —

Labat, labuntur saxa, caementae cadunt.

? Il., XII, 253 s.

Nonius, 205, 23: 'Fretum'... masculini.... Ennius —

Crassa pulvis oritur, omnem pervolat caeli fretum.

? Il., XVI, 802–3 (de Patrocl. interitu).

Varro, L.L., VII, 93: 'Euax' verbum nihil significat, sed effutitum naturaliter est ut apud Ennium —

Hehae, ipse clipeus cecidit.

Cp. auct. ap. G.L., V, 574, 24 K.

III.

Gellius, V, 15, 9: Ennianum Neoptoleum probabamus qui profecto ita ait —

Neoptolemus Philosophari mihi necesse, paucis, nam omnino haud placet.

Id., V, 16, 5: eiusdemque illius Enniani Neoptolemi de quo supra scripsimus consilio utendum est qui degustandum ex philosophia censet, non in eam ingurgitandum.

Cf. Cic, Tusc. Disp. II, 1, 1. de Orat., II, 37, 156; de Re Publ., I, 18, 30; Apulei., Apol., 13.

Fronto, Epp., Vol. I, p. 76 Haines: De Herode quod dicis perge, oro te, ut Quintus noster ait, —

Pervince pertinaci pervicacia.

Cicero, de Off., I, 8, 26: Apud Ennium —

Nulla sancta societas nec fides regni est.

Cp. Cic, de re publ., I, 32, 49.

Fronto, Epp., Vol. I, p. 136 Haines:... adfinitate sociatum neque tutelae subditum, praeterea in ea fortuna constitutum in qua ut Q. Ennius ait —

Omnes dant consilium vanum atque ad voluptatem omnia.

405–6

Cicero, de Orat., II, 54, 221: Est hominibus facietis et dicacibus difficillimum, habere hominum rationem et temporum et ea quae occurrant, cum salsissime dici possunt, tenere. Itaque nonnulli ridiculi homines hoc ipsum non insulse interpretantur; dicere enim aiunt Ennium —

Flammam a sapienti facilius ore in ardente opprimi quam bona dicta teneat;
Haec scilicet bona dicta quae salsa sint.

407

Cicero, Tusc. Disp., IV, 33, 70: Mihi quidem haec in Graecorum gymnasiis nata consuetudo videtur, in quibus isti liberi et concessi sunt amores; bene ergo Ennius —

Flagiti principium est nudare inter cives corpora.

Cp. Eur., Androm., 595 ff.

O. Skutsch, C.Q., XLII, 1948, 94. trib. Thyest. R

408–9

Cicero, Tusc. Disp., III, 3, 5: At et morbi perniciosiores pluresque sunt animi quam corporis; hoc enim ipso odiosi sunt quod ad animum pertinent eumque sollicitant, animusque aeger ut ait Ennius —

Animus aeger semper errat, neque pati neque perpeti potis est, cupere numquam desinit.

410

Cicero, de Off., II, 7, 23: Omnium autem rerum nec aptius est quicquam ad opes tuendas ac tenendas quam diligi nec alienius quam timeri; praeclare enim Ennius —

Quem metuunt oderunt, quem quisque odit periisse expetit.

Cp. Ovid., Am., II, 2, 10; Hieron., pist., 82, 3 (I, 737 Migne).

Paulus, ex F., 88, 31 (16): ‘Metus’ feminine dicebant. Ennius —
 Vivam an moriar nulla in me est metus.

412–14

Cicero, de Off., I, 16, 51: Omnium autem communia hominum videntur ea quae sunt generis eius quod ob Ennio positum in una re transferri in permultas potest —

Homo qui erranti comiter monstrat viam quasi lumen de suo lumine accendat facit; nihilo minus ipsi lucet cum illi accenderit.

Cp. id., III, 13, 54; pro Balbo, 16, 36.

415

Varro, L.L., VII, 89: Apud Ennium —

Si voles advortere animum comiter monstrabitur.
 comiter hilare ac lubenter.

416

Cicero, de Off., II, 18, 62: In iis qui se adiuvere volent... restricti omnino esse nullo modo debemus sed in deligendis idoneis iudicium et diligentiam adhibere. Nam praeclare Ennius —

Benefacta male locata malefacta arbitrator.

417

IV.

Rutilius Lupus, ap. R.L.M., 8, 14 H: διαφορά. Hoc schema cum verbum iteratum aliam sententiam significat ac significavit primo dictum. Id est huiusmodi... item in Ennii versu —

mulierem; quid potius dicam aut verius quam mulierem?

Cp. Eur., Hec., 1178; Stheneb., 607 N.

418

Nonius, 197, 28: 'Quis' et generi feminino attribui posse veterum auctoritas voluit... Ennius —

... Et quis illaec est quae lugubri succincta est stola?

419

Servius ad Aen., I, 4: 'Saevae.'... Saevam dicebant veteres magnam. Sic Ennius —

induta fuit saeva stola 420

Festus, 548, 3: At antiqui tam etiam pro tamen usi sunt, ut... Ennius —
ille meae tam potis pacis potiri.

421

Varro, L.L., V, 23: Terra ut putant eadem et 'humus'; ideo Ennium in terram cadentis dicere —

cubitis pinsibant humum

422

Festus, 538, 14: 'Tesca' sunt loca augurio designata... aspera, difficilia aditu...
—

<lo>ca aspera, saxa tesca tuor

423

Servius auctus, ad Verg., Georg., I, 12–13 (Vol. III, p. 134, T.): Nonnulli vero ob hoc 'cui prima frementem fudit aquam' legunt quod veteres murmura aquae fremitum dicebant. Ennius —

ager oppletus imbrium fremitu.

424–5

Varro, L.L., V, 14: 'Locatum' veteres id (collocalum) dicere solitos apparet apud... Ennium —

terra Thraeca ubi Liberi fanum inclutum Maro locavit,
Cp. Eur., Hec, 1088.

426

Acro, ad Hor., C, III, 11, 18: 'Muniant angues caput eius'... ut ait Ennius —
anguivillosi canis.

From Comedies

427

Cicero, de Div., II, 62, 127: Iam vero quis dicere audeat vera omnia esse somnia? —

Aliquot somnia vera <sunt>

inquit Ennius —

sed omnia non necesse est.

428

Festus, 170, 6: ‘Naucum’ ait Ateius philologus poni pro nugis.... Ennius —

— Illic est nugator, nil, non nauci homo.

429

Varro, L.L., VII, 101: Apud Ennium —

Vocibus concide; fac iam musset obrutus.

Mussare dictum quod muti non amplius quam μῦθ dicunt.

430

Diomedes, ap. G.L., I, 400, 15 ff. K: ‘Moro’... crebro moror dicimus.... Ennius

—

An aliquid quod illi dono moraret? Non, sed accipit.

431

Varro, L.L., VII, 93: Apud Ennium —

Heu mea puella ipse quidem id succenset tibi!

432

auctor ad Herenn., IV, 12, 18: Vitabimus eiusdem litterae nimiam adsiduitatem cui vitio versus hic erit exemplo... et hic eiusdem poetae —

Quicquam quisquam cuiquam quemque quisque conveniat neget.

Either Tragedies or Comedies

433

Varro, L.L., VII, 12: A tuendo et templa et tesca dicta cum discrimine eo quod dixi; etiam indidem illud Ennii —

Extemplo acceptum me necato et filium.

Extemplo enim est continuo, quod omne templum esse debet continuo septum nec plus unum introitum habere.

434

Diomedes, ap. G.L., I, 345, 1 K: Item ‘adeo adis’; hoc iteramus ‘adito aditas’ dictitantes, ut Ennius —

Ad eum aditavere.

435

Servius, ad Aen., VI, 686: ‘Genis,’ palpebris. Ennius de dormiente —
imprimitque genae genam. 436

Servius (auctus), ad Aen., IX, 399: ‘Pulchram properet per vulnera mortem’; aut deest adire aut deest ad... aut certe antique properet mortem ut...
Ennius —

festivum festinant diem

Cp. Serv. auct., ad Verg., Georg., IV, 170.

437

Festus, 532, 4: ‘Topper’ significare ait Artorius cito, fortasse, celeriter, temere.... Sinnius vero sic: topper fortasse valet in Enni et Pacuvi scriptis; apud Ennium est —

Topper quam nemo melius scit

Satires

Liber I

1

Nonius, 474, 22: ‘Convivant’ pro convivantur.... Ennius Satyrarum lib. I —
Malo hercle magno suo convivat sine modo!

2

Nonius, 510, 7: ‘Celere’ pro celeriter... —
Dum quidquid des celere.

Liber II

3–4

Servius (auctus), ad Aen., XII, 121: ‘Pilata,’ fixa et stabilia.... Ennius Saturarum II —

Contemplor inde loci liquidas pilatasque aetheris oras,
cum firmas et stabiles significaret quasi pilis fultas.

5

Nonius, 147, 8: ‘Obstringillare,’ obstare... —

Restitant occurrunt obstant obstringillant obagitant.

Liber III

6–7

Nonius, 33, 4: ‘Propinare’ a Graeco tractum, post potum tradere.... Ennius Satyrarum lib. III —

Enni poeta salve qui mortalibus versus propinas flammeos medullitus!

Cp. Non., 139, 15.

8–9

Nonius, 470, 19: ‘Criminat’... —

Nam is non bene vult tibi qui falso criminat apud te.

10–11

Nonius, 66, 18: ‘Politiones’ agrorum cultus diligentes, ut polita omnia dicimus exculta et ad nitorem deducta... —

Testes sunt lati campi quos gerit Africa terra politos.

Liber IV

12–13

Macrobius, S., VI, 5, 5: ‘Tristis’ pro amaro translatio decens est, ut ‘tristisque lupini.’ Et ita Ennius in libro Saturarum quarto —

neque ille triste quaeritat sinapi neque caepe maestum.

Cp. Serv., auct. ad Verg., Georg., I, 75.

Unplaced Fragments from the Satires

14–19

Donatus, ad Ter., Phorm., II, 2, 25: ‘Tene asymbolum venire... (ille ringitur tu rideas).’ Haec non ab Apollodoro sed e IV (?) Satyrarum Ennii... —

Quippe sine cura laetus laetus cum advenis inferctis malis expedito
bracchio, alacer celsus, lupino expectans impetu — mox cum tu alterius
abligurias bona quid censes domino esse animi? Pro divum fidem is tristest
dum cibum servat, tu ridens voras.

Gellius, II, 29, 1 s.: fabula de avicula ‘cassita.’

20

Festus, 444, 2: ‘Subulo’ Tusce tibicen dicitur; itaque Ennius —

Subulo quondam marinas propter astabat plagas.

Cp. Varro, L.L., VII, 35.

21

Priscianus, ap. G.L., II, 434, 6 K: Nos quoque philosophor architector poetor
in usu habuimus. Ennius —

Numquam poetor nisi si podager.

22

Gellius, VI, 91: Q. Ennius in Saturis ‘memorderit’ dixit per e litteram non
momorderit —

Non est meum ac si me canis memorderit.

23

Cicero, de Nat. Deor., I, 35, 97: Ipsa vero quam nihil ad rem pertinet quae vos
delectat maxime similitudo. Quid? Canis nonne similis lupo atque ut Ennius

—

Simia quam similis turpissima bestia nobis!

At mores in utroque dispares.

Cp. Seren. Sammon., Lib. Med., 819.

Paulus, ex Fest., 41, 27 (23):... Ennius... cum dicit —

Propter stagna ubi lanigerum genus piscibus pascit,
esse paludem demonstrat in qua nascuntur pisces similes ranunculis quos
oves consecratae edunt.

25–6

Varro, L.L., VII, 71: Apud Ennium —

<massas> – decem coclites quas montibus summis Ripaeis fodere,
ab oculo cocles ut ocles dictus, qui unum haberet oculum.

27

Festus, 490, 7: ‘Scirpus’ est id quod in palustribus locis nascitur leve et
procerum unde tegetes fiunt. Inde proverbium est in eas natum res quae
nullius impedimenti sunt, in scirpo nodum quaerere. Ennius —

Quaerunt in scirpo soliti quod dicere nodum.

Cp. Isidor., Orig., XVII, 9, 97.

28–31

Gellius, XVIII, 2, 7: Nuper quaesita esse memini numero septem quorum
prima fuit enarratio horum versuum qui sunt in Saturis Q. Enni uno
multifariam verbo concinniter implicati. Quorum exemplum hoc est —

Nam qui lepide postulat alterum frustrari quem frustratur frustra eum dicit
frustra esse; nam qui sese frustrari quem frustra sentit, qui frustratur frustra est
si non ille est frustra.

Quintilianus, IX, 2, 36: Sed formas quoque fingimus saepe ut... Mortem et
Vitam quas contententes in satura tradit Ennius.

Scipio

Suidas, s.v. Ἐννιος: Ῥωμαῖος ποιητὴς ὃν Αἰλιανὸς ἐπαινεῖν ἄξιόν φησιν. Σκιπίωνα γὰρ ἄδων καὶ ἐπὶ μέγα τὸν ἄνδρα ἐξῆραι βουλόμενός φησι μόνον ἂν Ὅμηρον ἐπαξίους ἐπαίνους εἰπεῖν Σκιπίωνος.

1–4

Macrobius, S., VI, 2, 26: ‘Tum pater omnipotens ... premit placida aequora pontus’ (Aen., X, 100 s.). Ennius in Scipione —

Mundus caeli vastus constitit silentio et Neptunus saevus undis asperis
pausam dedit, sol equis iter repressit ungulis volantibus, constitere amnes
perennes, arbores vento vacant.

5

Gellius, IV, 7, 3: Solius Ennii versum unum ponit (Probus) ex libro qui Scipio inscribitur; eum versum quadrato numero factum subiecimus, in quo nisi tertia syllaba de Hannibalis nomine circumflexe promatur numerus clausurus est. Versus Ennii quem dixit ita est —

... qua propter Hannibalis copias considerat.

6

Il., XIII, 339–40: ἔφριξεν δὲ μάχῃ φθισίμβροτος ἐγγχείησιν | μακρῆς.

Macrobius, S., VI, 4, 6: ‘Tum ferreus hastis | horret ager.’ ‘Horret’ mire se habet; sed et Ennius... in Scipione —

Sparsis hastis longis campus splendet et horret.

Cp. Serv., ad Aen., XI, 601.

7

Cicero, Orat., 45, 152: Nobis ne si cupiamus quidem distrahere voces conceditur. Indicant... omnes poetae praeter eos qui ut versum facerent saepe hiabant... Ennius saepe —

Scipio invicte

Paulus, ex F., 561, 32 (20): ‘Vel’ conligatio... est disiunctiva... earum (rerum) quae non sunt contra, e quibus quae eligatur nihil interest, ut Ennius —

‘Vel tu dictator vel equorum equitumque magister esto vel consul.’

10–11

Trebellius Pollio in Hist. Aug., Claud., 7, 6: Rogo quantum pretium est clypeus in curia tantae victoriae, quantum una aurea statua? Dicit Ennius de Scipione —

[Quantam statuam faciet populus Romanus quantam columnam quae res tuas gestas loquatur?]

12–14

Cicero, de Fin., II, 32, 106: Fluit igitur voluptas corporis, et prima quaeque avolat saepiusque relinquit causam paenitendi quam recordandi. Itaque beatior Africanus cum patria illo modo loquens —

‘Desine Roma tuos hostes

et reliqua praeclare —

‘Nam tibi moenimenta mei peperere labores.

Cicero, de Orat., III, 42, 167: Ornandi causa proprium proprio commutatum... —

‘Testes sunt Campi Magni.

A sole exoriente supra Maeotis paludes nemo est qui factis aequiperare queat.

Epigrams

1–2

Cicero, Tusc. Disp., V, 17, 49: Est in aliqua vita praedicabile aliquid et gloriandum ac prae se ferendum, ut ... Africanus —

3–4

Lactantius, Div. Instit., I, 18, 10: Siquis unum hominem iugulaverit pro contaminato ac nefario habetur... Ille autem qui infinita hominum milia trucidarit... non modo in templum sed etiam in caelum admittitur. Apud Ennium sic loquitur Africanus —

Si fas endo plagas caelestum ascendere cuiquam est, mi soli caeli maxima porta patet.

Cp. Sen., Ep., 108, 34.

5–6

Cicero, de Leg., II, 22, 57: (Sulla) primus e patriciis Corneliis igni voluit cremari. Declarat enim Ennius de Africano —

Hic est ille situs

vere, nam siti dicuntur ii qui conditi sunt.

Seneca, Ep., 108, 32: (grammaticus) deinde Ennianos colligit versus et in primis illos de Africano scriptos —

cui nemo civis neque hostis quibit pro factis reddere opis pretium.

Ex eo se ait intellegere apud antiquos non tantum auxilium significasse opem sed operam; ait enim Ennius neminem potuisse Scipioni neque civem neque hostem reddere operae pretium.

7–10

Cicero, Tusc. Disp., I, 15, 34: Quid? Poetae nonne post mortem nobilitari volunt? Unde ergo illud —

Aspicite o cives senis Enni imaginis formam. Hic vestrum pinxit maxima facta patrum.

Mercedem gloriae flagitat ab iis quorum patres adfecerat gloria. Idemque

Nemo me lacrimis decoret nec funera fletu faxit. Cur? Volito vivus per ora virum.

Cp. id., 49, 117; de Senect., 20, 73.

Other Poems

Sotas

Cf. Fronto, Epp., Vol. I, p. 78, Haines: Sota Ennianus remissus a te et in charta puriore et volumine gratiore et littera festivior quam antea fuerat videtur.

1

Paulus, ex F., 41, 25 (23): —

Cyprio bovi merendam

Ennius Sotadico versu cum dixit significavit id quod solet fieri in insula Cypro, in qua boves humano stercore pascuntur.

2

Varro, L.L., V, 62: A vinctura dicitur vieri id est vinciri, a quo est in Sota Enni

—

Ibant malaci viere Veneriam corollam!

Cp. Fest., 570, 22: auct., de metr., ap. G.L., VI, 613, 15 K.

3

Festus, 538, fin.: ‘Tonsam’ Ennius significat remum, quod quasi tondeatur ferro, cum ait... in Sota —

Alius in mari vult magno tenere tonsam

4

Paulus, ex F., 539, 5: ‘Tongere’ nosse est, nam Praenestini tongitionem dicunt notionem. Ennius —

alii rhetorica tongent.

Cp. Fest., 538, 12.

5

auct., de metr., ap. G.L., VI, 613, 16: Ionicus a maiore —

Ille ictus retro reccidit in natem supinus.

habet vitium in tertia syllaba.

Delikatessen

Hedyphagetica (?)

Cp. Athenae., III, 92 d:

Ἀρχέστρατος δ' ἐν Γαστρονομίᾳ φησί· τοὺς μῦς Αἶνος ἔχει μεγάλους ὄστρεια δ' Ἄβυδος τοὺς δὲ κτένας ἢ Μιτυλήνην· πλείστους δ' Ἀμβρακία παρέχει.

2–3

VII, 300 d: τὸν δ' ἔλοπ' ἔσθε μάλιστα Συρακούσαις ἐνὶ κλειναῖς | τὸν γε κρατιστεύοντα.

6

VII, 320 a: σκάρων ἐξ Ἐφέσου ζῆται.... καὶ σκάρων ἐν παράλῳ Καλχηδόνι τὸν μέγαν ὄπτα.

7

VII, 318 f: πούλυποι ἔν τε Φάσῳ καὶ Καρίᾳ εἰσὶν ἄριστοι¹⁰ καὶ Κέρκυρα τρέφει μεγάλους πολλοὺς τε τὸ πλῆθος.

1–11

Apuleius, Apolog., 39: Q. Ennius hedyphagetica scripsit. Innumerabilia genera piscium enumerat quae scilicet curiose cognorat. Paucos versus memini; eos dicam —

Omnibus ut Clipea praestat mustela marina! Mures sunt Aeni asperaque ostrea plurima Abydi... Mitylenae est pecten caradrumque apud Ambraciai. Brundisii sargus bonus est, hunc magnus si erit sume. 5Apriculum piscem scito primum esse Tarenti. Surrenti tu elopem fac emas glaucumque ἀπὸ Κόμης. Quid scarus? Praeterii, cerebrum Iovis paene supremi, (Nestoris ad patriam hic capitur magnusque bonusque) melanurum turdum merulamque umbramque marinam. 10Polypus Corcyrae, calvaria pinguis, acarnae, purpura, muriculi, mures, dulces quoque echini.

Alios etiam multis versibus decoravit, et ubi gentium quisque eorum,

qualiter assus aut iusulentus optime sapiat, nec tamen ab eruditis reprehenditur.

Epicharmus

1

Cicero, Ac. Pr., II, 16, 51: Num censes Ennium cum in hortis cum Servio Galba vicino suo ambulavisset dixisse visus sum mihi cum Galba ambulare?
At cum somniavit ita narravit ... in Epicharmo —

Nam videbar somniare me ego esse mortuum.

2

Varro, L.L., V, 60: Quibus iunctis caelum et terra omnia ex se genuerunt, quod per hos natura —

Frigori miscet calorem atque humori aritudinem.

3

Varro, R.R., I, 4, 1: Eius principia sunt eadem quae mundi esse Ennius scribit
—

aqua terra anima et sol.

Cp. Menand. ap. Stob., Flor., 91 (ad fr. 10–14 adscr.).

4–6

Varro, L.L., V, 64: Terra Ops, quod hic omne opus et hac opus ad vivendum;
et ideo dicitur Ops mater quod terra mater. Haec enim —

Terris gentis omnis peperit et resumit denuo;

quae —

dat cibaria,

ut ait Ennius; quae —

quod gerit fruges, Ceres;

Antiquis enim quod nunc g c.

7

Priscianus, ap. G.L., II, 341, 19 K: Hic et haec amentis et hoc amente; nec mirum cuius simplex quoque mentis Ennius protulit in Epicharmo —

Terra corpus est at mentis ignis est
pro mens.

8–9

Varro, L.L., V, 59:... Epicharmus dicit de mente humana —

Istic est de sole sumptus ignis
idem de sole —
isque totus mentis est.

10–14

Menander, ap. Stobae., Flor., 91:

ὁ μὲν Ἐπίχαρμος τοὺς θεοὺς εἶναι λέγει ἀνέμους ὕδωρ γῆν ἥλιον πῦρ ἀστέρας.

Varro, L.L., V, 65: Idem hi dei Caelum et Terra, Iupiter et Iuno, quod ut ait Ennius —

Istic est is Iupiter quem dico, quem Graeci vocant aerem qui ventus est et nubes, imber postea, atque ex imbre frigus, ventus post fit, aer denuo. Haecce propter Iupiter sunt ista quae dico tibi, quando mortales atque urbes beluasque omnis iuvat.

Euhemerus sive Sacra Historia

Primus in terris imperium summum Caelus id regnum una cum fratribus suis uti de regno ne concedat fratri qui facie deterior esset quam Saturnus Tum Saturno filius qui primus natus est, eum necaverunt Deinde posterius nati sunt gemini, Iuppiter ... dantque eum Vestae educandum, celantes Pluto Latine est Dis pater, alii Orcum vocant filiam Glaucam Saturno ostendunt filium Plutonem celant atque abscondunt. Deinde Glauca parva emoritur. Haec ut scripta sunt Iovis ... Deinde Titan postquam rescivit Saturno filios procreatos (atque) educatos esse clam se ducit secum filios suos eosque muro circumegit et custodiam his apponit parentes vinculis exemisse, patri regnum reddidisse Post haec deinde Saturno sortem datam ut caveret. cum iactatus esset (per) omnes terras persequentibus armatis quos (ad eum) comprehendendum vel necandum Iuppiter miserat vix in Italia locum. consedisse illi aquilam in capite Deinde Pan eum deducit in montem qui vocatur Caeli Stela ascendit contemplatus est late terras. caelo nomen indidit idque Iuppiter quod aether Iuppiter Neptuno imperium dat maris quae secundum mare loca essent omnibus (ea tempestate Iuppiter) in monte Olympo maximam veniebant si quae res in controversia humanam carnem solitos esitare edicto prohibuisse ne liceret Nam cum terras circumiret reges principesve – populorum hospitio sibi simile quiddam in Sicilia fecit Aeneas cum conditae urbi Acestae hospitis inposuit ut eam post modum laetus ac libens Acestes exemplum ceteris ad imitandum dedit. omnibusque amicis atque cognatis suis fecit, immortalis gloria memoriaque adfectus sempiterna monumenta curaverunt ... decoraveruntque eum eius est inscriptum antiquis litteris Graecis ΖΑΝ ΚΡΟΝΟΥ – id est Latine Iuppiter Saturni Lactantius, Div. Inst., I, , : Ennius quidem in Euhemero non primum dicit regnasse Saturnum sed Uranum patrem —

Initio primus in terris imperium summum Caelus habuit; is id regnum una cum fratribus suis sibi instituit atque paravit.

Cp. epit., 14, 4.

I, 11, 63 s.: ... In Sacra Historia ... Ennius tradit ... Cui ergo sacrificare Iuppiter potuit nisi Caelo avo? —

5quem dicit Euhemerus in Oceania mortuum et in oppido Aulacia sepultum.

I, 14, 1: Nunc quoniam ab his quae rettuli aliquantum Sacra Historia dissentit, aperiamus ea quae veris litteris continentur, ne poetarum ineptias in accusandis religionibus sequi ac probare videamur. Haec Enni verba sunt —

Exim Saturnus uxorem duxit Opem. Titan qui maior natu erat postulat ut ipse regnaret. Ibi Vesta mater eorum et sorores Ceres atque Ops suadent Saturno uti de regno ne concedat fratri. Ibi Titan qui facie deterior esset quam Saturnus, idcirco et quod videbat matrem atque sorores suas operam dare uti Saturnus regnaret, concessit ei ut is regnaret. Itaque pactus est cum Saturno uti si quid liberum virile secus ei natum esset, ne quid educaret. Id eius rei

causa fecit uti ad suos gnatos regnum rediret. Tum Saturno filius qui primus natus est eum necaverunt. Deinde posterius nati sunt gemini Iuppiter atque Iuno. Tum Iunonem Saturno in conspectum dedere atque Iovem clam abscondunt dantque eum Vestae educandum celantes Saturnum. Item Neptunum clam Saturno Ops parit eumque clanculum abscondit. Ad eundem modum tertio partu Ops parit geminos Plutonem et Glaucom. Pluto Latine est Dis pater, alii Orcum vocant. Ibi filiam Glaucom Saturno ostendunt at filium Plutonem celant atque abscondunt. Deinde Glauca parva emoritur. Haec ut scripta sunt Iovis fratrumque eius stirps atque cognatio; in hunc modum nobis ex sacra scriptione traditum est.

Item paulo post haec infert —

Deinde Titan postquam rescivit Saturno filios procreatos atque educatos esse clam se, seducit secum filios suos qui Titani vocantur, fratremque suum Saturnum atque Opem comprehendit eosque muro circumegit et custodiam his apponit.

... Reliqua Historia sic contextitur —

Iovem adultum cum audisset patrem atque matrem custodiis circumsaepitos atque in vincula coniectos, venisse cum

magna Cretensium multitudine Titanumque ac filios eius pugna vicisse, parentes vinculis exemisse, patri regnum reddidisse atque ita in Cretam remeasse. Post haec deinde Saturno sortem datam ut caveret ne filius eum regno expelleret, illum elevandae sortis atque effugiendi periculi gratia insidiatum Iovi ut eum necaret. Iovem cognitis insidiis regnum sibi denuo vindicasse ac fugasse Saturnum, qui cum iactatus esset per omnes terras persequentibus armatis, quos ad eum comprehendendum vel necandum Iuppiter miserat, vix in Italia locum in quo lateret invenit....

Cp. epit., 13, 3.

I, 11, 64: Caesar quoque in Arato refert Aglaosthenen dicere Iovem cum ex insula Naxo adversus Titanes proficisceretur et sacrificium faceret in litore, aquilam ei in auspiciu advolasse.... Sacra vero Historia etiam ante —
consedis illi aquilam in capite atque 65ei regnum portendisse testatur.

I, 11, 62 (de Saturno): Nunc dicam quo modo ubi a quo sit hoc factum. Non enim Saturnus hoc sed Iuppiter fecit. In Sacra Historia sic Ennius tradit —

Deinde Pan eum deducit in montem qui vocatur Caeli Stela. Postquam eo ascendit contemplatus est late terras

ibique in eo monte aram creat Caelo, 70primusque in ea ara Iuppiter sacrificavit. In eo loco suspexit in caelum quod nunc nos nominamus, idque quod supra mundum erat quod aether vocabatur, de sui avi nomine caelo nomen indidit, idque 75Iuppiter quod aether vocatur placans primus caelum nominavit eamque hostiam quam ibi sacrificavit totam adolevit.

I, 11, 32: Sic Neptuno maritima omnia cum insulis obvenerunt. Quomodo id probari potest? Nimirum veteres historiae docent. Antiquus auctor Euhemerus.... Historiam contexuit.... Hanc historiam et interpretatus est Ennius et secutus, cuius haec verba sunt —

... ubi Iuppiter Neptuno imperium dat maris ut insulis omnibus et quae secundum 80mare loca essent omnibus regnaret.

... In Olympo Iovem habitasse docet eadem Historia quae dicit —

Ea tempestate Iuppiter in monte Olympo maximam partem vitae colebat et eo ad eum in ius veniebant, si quae res in controversia erant. Item si quis quid 85novi invenerat quod ad vitam humanam utile esset, eo veniebant atque Iovi ostendebant.

I, 13, 2 (de Saturno): Idem sororem suam Rheam quam Latine Opem dicimus cum haberet uxorem, responso vetitus

esse dicitur mares liberos educare quod futurum esset ut a filio pelleretur; quam rem metuens natos sibi filios non utique devorabat ut ferunt fabulae sed necabat, quanquam scriptum sit in Historia Sacra —

Saturnum et Opem ceterosque tunc homines humanam carnem solitos esitare; 90verum primum Iovem leges hominibus moresque condentem edicto prohibuisse ne liceret eo cibo vesci.

I, 22, 21: Historia vero Sacra testatur ipsum Iovem postquam rerum potitus sit in tantam venisse insolentiam ut ipse sibi fana in multis locis constituerit

Nam cum terras circumiret, ut in quamque regionem venerat, reges principesve ⁹⁵populorum hospitio sibi et amicitia copulabat et cum a quoque digrederetur iubebat sibi fanum creari hospitis sui nomine, quasi ut posset amicitiae et foederis memoria conservari. Sic constituta ¹⁰⁰sunt templa Iovi Ataburio, Iovi Labryandio, Ataburus enim et Labryandus hospites eius atque adiutores in bello fuerunt; item Iovi Laprio, Iovi Molioni, Iovi Casio, et quae sunt in eundem ¹⁰⁵modum. Quod ille astutissime excogitavit, ut et sibi honorem divinum et hospitibus suis perpetuum nomen acquireret cum religione coniunctum. Gaudebant ergo illi et huic imperio eius libenter ¹¹⁰obsequebantur et nominis sui gratia ritus

annuos et festa celebrabant. Simile quiddam in Sicilia fecit Aeneas, cum conditae urbi Acestae hospitis nomen inposuit, ut eam postmodum laetus ¹¹⁵ac libens Acestes diligeret augeret ornaret. Hoc modo religionem cultus sui per orbem terrarum Iuppiter seminavit et exemplum ceteris ad imitandum dedit.

Cp. epit., 19, 14.

I, 11, 44: Quare si Iovem et ex rebus gestis et ex moribus hominem fuisse in terraque regnasseprehendimus, superest ut mortem quoque eius investigemus. Ennius in Sacra Historia descriptis omnibus quae in vita sua gessit ad ultimum sic ait —

Deinde Iuppiter postquam quinquies ¹²⁰terras circumivit omnibusque amicis atque cognatis suis imperia divisit reliquitque hominibus leges mores frumentaue paravit multaue alia bona fecit, immortalis gloria memoriaque adfectus sempiterna ¹²⁵monumenta suis reliquit. Aetate pessum acta in Creta vitam commutavit et ad deos abiit eumque Curetes filii sui curaverunt decoraveruntque eum; et sepulchrum eius est in Creta in oppido ¹³⁰Gnosso et dicitur Vesta hanc urbem creavisse inque sepulchro eius est inscriptum antiquis litteris Graecis ZAN KPONOY id est Latine Iuppiter Saturni.

Hoc certe non poetae tradunt sed antiquarum rerum scriptores.

Cp. epit., 13, 4.

I, 17, 9: Quid loquar obscenitatem Veneris omnium libidinibus prostitutae..? .. Quae' prima,' ut in Historia Sacra continetur —

artem meretriciam instituit auctorque 135mulieribus in Cypro fuit uti vulgo corpore quaestum faceret; quod idcirco imperavit ne sola praeter alias mulieres inpudica et virorum adpetens videretur.

Cp. epit., 9, 1.

Fragments not assigned to any work

From the Annals?

1

Cicero, Orat., 47, 157: 'Isdem campus habet' inquit Ennius et —
in templis isdem

Servius, ad Aen., II, 274: ('Ei mihi qualis erat, quantum mutatus ab illo
Hectore') 'Ei mihi.' Ennii versus.

2

Servius (auctus) ad Aen., IX, 744: 'Versat,' librat, iactat; et est Ennium —
Versat mucronem.

Serv., Aen., II, 274, verba qualis erat (vel etiam totus versus) fortasse
Ennio trib. Ann. lib. I

3-4

Donatus, ad Ter., Phorm., V, 9, 39: 'sum mactatum.' 'Sum' pro eo quod est
eum; sic frequenter veteres. Ennius —

... omnes corde patrem debent animoque benigno circum sum.

5

Paulus, ex F., 193, 7: 'Ob'... pro ad, ut Ennius' ob Romam e. q. s. (Ann., fr.
238). Festus, 192, 21... —

Ob Troiam duxit <exercitum>

Cp. Paulus, 131, 11, (7): (... 'ob Troiam duxit exercitum').

6

Varro, L.L., VII, 48: Apud Ennium —

quae cava corpore caeruleo cortina receptat

'cava cortina' dicta quod est inter terram et caelum ad similitudinem
cortinae Apollinis.

Cp. Lucret., II, 1001.

7

Varro, VII, 32: Dubitatur... utrum primum una canis aut canes sit appellata...
Ennius... —

tantidem quasi feta canes sine dentibus latrat.

Servius, ad Aen., VII, 804: Ennius et Lucretius (IV, 450 bina lucernarum
florentia lumina flammis) florere dicunt omne quod nitidum est.

Servius, ad Aen., XII, 605: 'flavos Lavinia crines.' Antiqua lectio flores
habuit, id est florulentos, pulchros, et est sermo Ennianus.

8–9

Cicero, de Orat., III, 42, 168: Sunt finitima... cum intellegi volumus... ex uno
plures —

At Romanus homo, tamen et si res bene gesta est, corde suo trepidat

Servius, ad Aen., VII, 691: Ab hoc (Messapo) Ennius dicit se originem
ducere.

Cp. Sil., XII, 393; Suid., s. v. Ἐννίος.

Gellius, XVII, 17, 1: Quintus Ennius tria corda habere sese dicebat quod
loqui Graece et Osce et Latine sciret.

10

Cicero, de Orat., III, 42, 168: Videtis profecto genus hoc totum... cum ex
pluribus intellegitur unum —

Nos sumus Romani qui fuimus ante Rudini

Cp. Sil., XII, 393 ff.

From the Satires?

11

Cicero, de Div., II, 54, 111: Non esse autem illud carmen sc. Sibyllae) furentis cum ipsum poema declarat (est enim magis artis et diligentiae quam incitationis et motus), tum vero quae ἀκροστικῆς dicitur, cum deinceps ex primis versus litteris aliquid conecitur, ut in quibusdam Ennianis —

Q. Ennius fecit

Nonius, 448, 10: ‘Edolare’ fabrorum est verum verbum cum materiarum conplanatur asperitas.... Varro Bimarco ‘Cum Quintipor Clodius tot comoedias sine ulla fecerit Musa, ego unum libellum non edolem ut ait Ennius’?

Cicero, ad Att., XIII, 47, 1: ‘Postquam e. q. s.’ (Iphig., fr. 237–8) extemplo instituta omisi, ea quae in manibus habebam abieci, quod iusseras edolavi.

12–13

Servius auctus, ad Aen., VIII, 361: ‘Carinare’ est obtrectare. Ennius —

Contrā carīnantes verba aeque obscena profatus.

alibi —

neque me decet hanc carīnantibus edere chartis.

14

Varro, L.L., VII, 103: Multa ab animalium vocibus tralata in homines... Ennii a vitulo —

libicina maximo labore mugit.

15

Festus, 124, 11: ‘Moene’ singulariter dixit Ennius —

Apud emporium in campo hostium pro moene,

16

Donatus, ad Ter., Andr., III, 2, 25: ‘Mutire.’ Ennius —

nec dico nec facio mu.

Varro, L.L. 7: Apud Ennium... mussare dictum quod muti non amplius quam
 μñ dicunt... —

neque ut aiunt μñ facere audent.

Censorinus, de Die Nat., 19, 2: Philolaus annum naturalem dies habere
 prodidit CCCLXIII et dimidiatum... at noster Ennius CCCLXVI.

Various Fragments

18

Varro, L.L. VII, 41: Cum res maior erat, orationi legabantur potissimum qui causam commodissime orare poterant. Itaque Ennius ait —
oratores doctiloqui

19

Paulus, ex F., 5, 4: ‘Adgretus’ apud Ennium —
adgretus fari
pro eo quod est adgressus ponitur.

20

Diomedes, ap. G.L., I, 385, 15 K: ‘Possum’... (29) ‘potestur’ apud Ennium reperimus —
nec retrahi potestur imperiis.

21

Cicero, de Re Publ., I, 2, 3: —
Urbes magnas atque imperiosas
ut appellat Ennius, viculis et castellis praeferendas puto.

22

Charisius, ap. G.L., I, 105, 18K: ‘Saga’... masculini... Ennius —
sagus caerulus

23

Servius, ad Ecl., X, 10: ‘Indigno,’ vel meretricio vel magno. Nam et Ennius ait —
indignas turres

24

Cic, de Nat Deor., II, 18, 49: Epicurus... dum palato quid sit optimum iudicat

caeli palatum

ut ait Ennius, non suspexit.

Cp. Augustin., de Civ. Dei, VII, 8.

25

auctor, de dub. nom., ap. G.L., V, 584, 26 K: 'Nix' generis feminini, ut Ennius

hae nives

26

Nonius, 190, 20: 'Armenta'... Feminino Ennius —

ipsius ad armentas easdem.

Cp. Paul., ex F., 3, 25.

27

Servius, ad Aen., I, 190: 'Tum vulgus.' Bene vulgus ductoribus interemptis.

Servius auctus: Ennius —

avium vulgus

Il., XV, 690–1: ὀρνίθων πετεηνῶν... | ἔθνος.

28

Nonius, 192, 11: 'Araneae' et feminini sunt generis.... Ennius —

bussus araneae

29

Nonius, 194, 23: 'Buxum' generis... feminini Ennius —

buxus icta taxus tonsa

30

Paulus, ex F., 457, 5: 'Stipes' fustis terrae defixus. Festus, 456, 21... Ennius *

* * — stip>ites abiegno * * * * e stipitem * * * * mit eum qua * * * rripit.

Servius (auctus), ad Aen., II, 173: ‘Salsus sudor.’... Hoc autem Ennius de lamis dixit.

31

Priscianus, ap. G.L. VIII, 383, 6: Ennius —

adsectari se omnes cupiunt;

adsectari passive ἀκολουθεῖσθαι.

32

Cicero, Tusc. Disp., IV, 23, 52: An est quicquam similis insaniae quam ira, quam bene Ennius —

‘initium insaniae’

dixit?

Schol. ad Lucan., X, 249–52: Ennius haec de Nilo ait, quod per aestatem sol ab inferioribus aquam supra revocet et hinc eo tempore Nilus increscat.

Servius, ad Aen., I, 741: Ennius dicit Nilum Melonem vocari, Atlantem vero Telamonem.

33

Servius (auctus) ad Aen., X, 10: Non est ‘hos suasit’ ne fiat σολοικοειδής, quamvis inveniatur huiusmodi figura, ut... Ennius —

‘Quis te persuasit?’

34

Fronto, Epp., Vol. I, p. 10 Haines: Enni sententia ‘oratore audacem esse debere.’

35

Varro, L.L., VI, 61: ‘Dico’ originem habet Graecam, quod Graeci † ΝΙΔΙΚΕ †. Hinc Ennius —

dico <vi circum metulas> hunc dicare.

Hinc iudicare quod tunc ius dicatur.

Cp. Fest., 140,17.

Isidorus Orig., XI, 1, 108: Genua sunt commissiones femorum et crurum et dicta genua eo quod in utero sint genis opposita.... Ennius —
atque genua comprimit arta gena

Spurious Fragments

1

Marius Victorinus, ap. G.L., VI, 101, 24 K: Herous figuram trimetri accipit, velut —

Albani muris Albam Longam cinxerunt.

Hic enim si per dipodias percutiatur, fiet trimetrus.

2

Auctor de metr., ap. G.L., VI, 612, 5 K: Hexameter heroicus... totus ex spondiis —

Cives Romani tunc facti sunt Campani.

Cp. 616, 9.

3

Auctor de speciebus hexam. her., ap. G.L., VI, 634, 15 K: Genus unum est XII syllabarum ex omnibus spondeis tamquam —

Introducuntur legati Minturnenses

Cp. Maxim. Victorin., ap. G.L., VI, 211, 22.

4

Columna, p. 239: —

perculsi pectora Poeni

Hoc fragmentum mihi e Cosentia Fabius Aquinas misit; quod a quodam suo vetustissimo Statii interprete m. s. excerpsit.

Cp. Sil., VIII, 242: instincti pectora Poeni.

5

Pompeius, ap. G.L., V, 303, 19 K: Faciebant versum in quo versu non invenies nisi omnia nomina, ut —

Marsa manus, Paeligna cohors, Vestina virum vis

Cp. Charis., ap. G.L., 1,282, 6 K: Explanat. in DonaL., ap. IV, 565 K (de scematibus... Enni versus), etc.

Placidus, 79, 3 D: —

Romam ex aquilone Rhaeti destringunt
vel conlimitant vel finibus se eius adiungunt.

8

Priscianus, ap. G.L., III, 205, 20 K: —

genitor noster Saturnie, maxime divum,

Homer., Il., VIII, 31:

ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων.

9-10

Serv., ad Aen., IV, 638: Sciendum Stoicos dicere unum esse deum cui nomina variantur pro actibus et officiis, unde etiam duplicis sexus esse dicuntur...

Iovis oratio —

Caelicolae, mea membra, dei quos nostra potestas officiis divisa facit,

11

Varro, L.L., VII, 7: Quaque intuiti erant oculi a tuendo primo dictum templum; quocirca caelum, qua attuimur, dictum templum sic —

Contremuit templum magnum Iovis altitonantis.

Homer., Il., I, 354, al.: Ζεὺς ὑφιβρεμέτης.

12

Charisius, ap. G.L., I, 266, 15 K: ‘Soloecismus’ est oratio inconsequens.... (267) —

vosque Lares, tectum nostrum qui funditus curant,

13

Explanat. in Donat., ap. G.L., IV, 565, K: Tmesis est unius partis orationis facta disruptio, alia scilicet interposita, ut est illud ‘septem subiecta trioi’ (Verg., G. IIII. 381). Tolle de medio subiecta et habes septemtrioni. Ennius

saxo cere comminuit brum

Cp. Donat., ap. G.L., IV, 401, 16 K: Pompei., ap. IV, 310, 4 K: Serv., ad Aen., I, 412.

14

Diomedes, ap. G.L., I, 499, 12 K: 'Partipedes' sunt qui in singulis pedibus singulas orationis partis adsignant, ut —

Miscent foede flumina candida sanguine sparso.

15

Nonius, 312, 30: 'Fundere' prostenere, iacere. Vergilius, Aen., lib. I... (192) et Aen., lib. II: fusi sine mente ac sine ullo sensu iacerent.

16–17

auctor, Bell. Hisp., 5: Hic † alterius † non solum morti mortem exaggerabant, sed tumulos tumulis exaequabant.

Enii versum ita restituit Woelfflin: —

Exaequant tumulis tumulos ac mortibus mortes accumulunt.

18

Explanat. in Donat., ap. G.L., IV, 563, 32 K: Per genera verborum fiunt soloicismi, sicut —

spoliantur eos et corpora nuda relinquunt.

pro 'spoliant.'

Cp. Donat., ap. G.L., IV, 394,8 K; Pompei., ap. V., 291,25 K.

19

Marius Plotius, ap. G.L., VI, 468, 6 K: Synecdoche est oratio plus minusve dicens quam necessaria postulat significatio... —

rex ambas ultra fossam protendere coepit.

Subauditur enim manus.

20

Porphyrio, ad Hor., A.P., 403: Per versus hexametros reddidit responsa... —

Phemonoe Burro! Cluo purpurei Epirotae.

21–2

Orosius, Hist., IV, 1, 14: Sed Pyrrhus atrocitatem cladis quam hoc bello exceperat dis suis hominibusque testatus est adfigens titulum in templo Tarentini Iovis, in quo haec scripsit —

[Qui antehac invicti fuere viri, pater optime Olympi, hos ego in pugna vici victusque sum ab isdem.]

Et cum a sociis increpitaretur cur se victum diceret qui vicisset, respondisse fertur: ‘ne ego si iterum eodem modo vicero sine ullo milite Epirum revertar.’

Cp. Paul. Diac, Hist., II, 16.

23

Festus, 570, 26: ‘Veruta pila’ dicuntur, quod <velut verua> habent praefixa. Ennius li. X —

cursus quingentos saepe veruti

(Lucret., IV, 409: vix etiam cursus quingentos saepe veruti.)

24

Diomedes, ap. G.L., I, 447, 4 K.: ‘Parhomoeon’ fit cum verba similiter incipiunt, ut —

Machina multa minax minitatur maxima muris

25

Nonius, 418, 3: ‘Urgere’ est premere, cogere.... Varro Antiquitate Rerum Humanarum —

Qua murum fieri voluit urgemur in unum.’

26

Glossa in cd. Adm., 472, Wien. Stud. (J. Huemer), II, 305: Albus est tabula ubi scribebantur nomina illorum qui ad militiam recipiebantur, et si contigisset ut aliquis eorum fuisset interemptus, apponebatur super nomen illius theta

littera, quae mortem significat.... Ennius versificatur optimus —

multum ante alias infelix littera theta!

Cp. Isid., Orig., I, 3, 8 (... de qua quidam O e. q. s.); Schol., ad Pers., s., IV, 13) (... quidam ait O e. q. s.).

27

Barth, ad Achill. Tat., I, 558 ('Schol' ad A.T., I, 558): 'Carbasus' navis, a velo, ut Ennius —

Carbasus alta volat pandam ductura carinam.

Cp. Vergil., G., II, 445 pandas... carinas.

28

Varro, L.L., VII, 33: Enniua scribit... una —

trabes remis rostrata per altum.

Ennius (Med., 253–4).

29

Varro, L.L., VII, 23: —

Ferme aderant ratibus repentibus aequore in alto.

Aequor mare appellatum....

30

Varro, L.L., VII, 46: Apud Ennium... cata acuta... —

Tunc coepit memorare simul cata dicta

accipienda acuta dicta.

31

Barth, Advers., XXVIII, 15 ('ex m. s. Optimo'): Bonus et liberalis eo diversi sunt quod bonus est qui per naturam suam non nocet; liberalis qui libenter prodest.... Ennius in †eo† —

quod bonus et liber populus

32

Barth, *Advers.*, XXIII, 13 (ex m.s. gloss. Vergil. ad Aen. XII, 19): ‘0 praestans animi iuvenis’... est vero ex † seno † Enni translatus.

33–6

Ausonius, *Technopaegn.*, XIV, 3–4:

Ennius ut memorat replet te —
laetificum gau,
livida mens hominum concretum felle coquat pus.

Ausonius, *Technopaegn.*, XIV, 17–19:

Unde Rudinus ait —
divum domus altisonum cael
et cuius de more quod adstruit —
endo suam do
et de fronde loquens cur dicit —
populea frus

Cp. Charis., ap. G.L., I, 278, 24 K: Diomed., ap. I, 441, 34 K: etc.

37

Commentator Cruquii, ad Hor., Ep., I, 13, 10: ‘Lamas’ lacunas maiores continentes... pluviā... Ennius —

Silvarum saltus latebras lamasque lutas

38

Festus, 468, 29: ‘Sagaces’ appellantur multi ac sollertis acuminis.... Lucretius lib. II (840): Nec minus haec animum cognoscere * * * * etiam canem * * *

—
Invictus can<is nare sagax et vi>ribus fretus

39

Censorinus, ap. G.L., VI, 615, 18 K: Duodecasyllabōs spondiazon —

Olli crateris ex auratis hauserunt.

40

Diomedes, ap. G.L., I, 447, 16 K: Homoeoptoton fit cum oratio excurrit in

eosdem casus et similes fines, ut Ennius —

maerentes flentes lacrumantes commiserantes

Cp. Charis. ap. G.L., I, 282, 13 K, etc.

41

Auctor, ad Herenn., IV, 13, 18: Compositio... conservabitur... si non utemur
continenter similiter cadentibus verbis hoc modo —

flentes plorantes lacrumantes obtestantes

42

Columna, 498: ex antiq. gloss. affert tanquam Enniana —

regredi gressum

43

Varro, L.L., VII, 25: —

Musas quas memorant nosces nos esse <Camenas>.

Ca<s>menarum priscum vocabulum ita natum ac scriptum est alibi.

Carmenae ab eadem origine sunt declinatae.

44

Donatus, ap. G.L., IV, 401, 14: ‘Tmesis’ unius compositi aut simplicis verbi
sectio, una dictione vel pluribus interiectis, ut... —

Massili portabant iuvenes ad litora tanas

hoc est... ‘Massilitanas.’

Cp. Pompei., ap. G.L., V, 310, 8 K.

The Dual Text



The Ambracian Gulf, Ionian Sea, northwestern Greece — serving under Fulvius Nobilior; Ennius was at the capture of Ambracia, which he made the subject of a play and of an episode in the 'Annals'.

DUAL LATIN AND ENGLISH TEXT



Translated by E. H. Warmington

In this section, readers can view a section by section text of the fragments from ‘The Annals’, alternating between the original Latin and Warmington’s English translation.

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BOOK I. Prelude. From the Sack of Troy to the Death of Romulus

I

Varro, L.L., VII, 19: Ennii.. —

Musae quae pedibus magnum pulsatis Olympum;

caelum dicunt Graeci Olympum.

Cp. Varr., R.R., I, 1, 4; Serv., ad Aen., XI., 660; Hom. Il., II, 484 Ἑσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι.

I

The first line; invocation of the Muses:

Varro: In Ennius there is... —

Muses, who with your feet beat mighty Olympus; by Olympus the Greeks mean the sky.

2–3

[Probus], ap. G.L., IV, 23, 11 K: Neutro genere.. . brevis est (syllaba)... . Ennius in I —

Nam populos..... Italos res atque poemata nostra cluebunt.

Fronto, de Eloq., 146 N: Magistra Homeri Calliopa, magister Enni Homerus et Somnus.

Fronto, Epp., Vol. I, p. 94 (cp. 98) Haines: Transeo nunc ad Q. Ennium nostrum, quem tu ais ex somno et somnio initium sibi scribendi fecisse. Sed profecto nisi ex somno suscitatus esset, numquam somnium suum narrasset.

2–3

Exhortation to readers:

Probus: As for the neuter gender the syllable is short.... Ennius in the first book —

for my subject and my poem shall have renown among the peoples of Italy.

Homer, seen by Ennius on Mount Helicon in a dream, was the source of inspiration:

Fronto: Homer's instructress was Calliope; Ennius' instructors were Homer and Sleep.

Marcus Aurelius to Fronto: And now I pass to our poet Ennius, who you say began to write after sleeping and dreaming. But surely if he had not been roused out of his sleep he would never have told the tale of his dream.

4

Fronto, Epp., Vol. I, pp. 204 H: Si quando te —

somno leni

ut poeta ait —

placidoque revinctus

video in somnis, numquam est quin amplectar et exosculer.. . hoc unum ex Annalibus sumptum amoris mei argumentum poeticum et sane somniculosum.

4

Fronto writes to Marcus Aurelius: If ever, —

Fettered in soft calm sleep

as the poet says, I see you in dreams, there is no time when I do not embrace you and fondly kiss you... this is one proof of my love, which I take from the Annals, a poetic and dreamy one indeed.

5

Cicero, Ac. Pr., II, 16, 51: Cum somniavit (Ennius) narravit —

visus Homerus adesse poeta.

Cp. Ac. Pr., 27, 88: de Re Pub., VI, 10, 10.

5

Homer appears:

Cicero: When Ennius had dreamed, this is what he told of it —

Homer the poet appeared at my side.

6

Cicero, Ac. Pr., II, 27, 88: Nisi vero Ennium non putamus ita totum illud audivisse —

‘O pietas animi! si modo id somniavit ut si vigilans audiret.

Cp. Donat. in Ter., Eun., III, 5, 12.

6

Opening of Homer’s speech:

Cicero: Unless indeed we choose to believe that Ennius, merely because he dreamed it, did not hear the whole of that famous speech —

‘O loving kindness of thy heart....

as well as he would have heard it if he had been awake.

7–10

Epicharmus, ap. Com. Cr. Fr. I, 123 Kaibel: καὶ γὰρ τὸ θῆλυ τῶν ἀλεκτορίδων γένος, | αἱ λῆς καταμαθεῖν, ἀτενὲς οὐ τίκτει τέκνα | ζῶντ’ ἀλλ’ ἐπώζει καὶ ποιεῖ ψυχὰν ἔχειν.

Varro, L.L., V, 59: Haec duo caelum et terra quod anima et corpus. Humidum et frigidum terra, sive —

‘Ova parere solet genus pennis condecoratum non animam,

ut ait Ennius —

‘et post inde venit divinitus pullis ipsa anima;

sive, ut Zenon Citieus, animalium semen ignis isque anima et mens.

Cp. Diomed., ap. G.L., I, 383, 5 K; Priscian., ap. G.L., II, 401, 3 K.

Homer explains to Ennius some principles of life:

Varro These two, sky and earth, correspond with life and body. The wet and cold masses form the earth, whether we assume that —

<In somnis mihi> visus Colonna, Merula coll. Aen. II, 270, fortasse recte.

‘The feather-furbished tribe is wont to be delivered of eggs, not of life,
according to the words of Ennius —

‘and after that time life itself comes to the chicks by a god’s will;

or, according to Zenon of Cition, that the seed of living things is fire and this
is their life and soul.

11–12

Varro, L.L., V, 60: Recte igitur.. . quod ait.. . Ennius —

‘terraque corpus

quae dedit ipsa capit neque dispendi facit hilum.

Cp. V, 111; IX, 53.

11–12

Varro: Right therefore is the statement of... Ennius —

‘And earth who herself bestowed the body takes it back and wastes not a whit.

13

Donatus, in Ter., Andr., II, 5, 18: ‘Memini videre’ pro ‘vidisse’ Ennius —

‘Memini me fieri pavum.

Cp. Donat., in Ter., in Adelph., I, 2, 26; Phorm., I, 2, 24; Charis., ap. G.L., I, 98, 4 K; Tertull., de An., 33 pavum se meminit Homerus Ennio somniant. Lucret., I, 112–126.

Schol. ad Pers., Prol., 2–3: Tangit Ennium qui dixit se vidisse per somnium in

Parnaso Homerum sibi dicentem quod eius anima in suo esset corpore.

13

Homer tells how his soul transmigrated from a peacock into Ennius' body:

Donatus: 'I remember seeing' instead of 'having seen': Ennius —

'I remember becoming a peacock.

A scholiast: Persius alludes to Ennius, who states that in a dream he saw a vision of Homer on Parnassus (mistake for Helicon); Homer said that his soul was in Ennius' body.

14

Persius, S., VI, 9–11: —

'Lunai portum, est operae, cognoscite, cives.

Cor iubet hoc Enni posquam destertuit esse | Maeonides, Quintus pavone ex
Pythagoreo.

Schol., ad loc.: Hunc versum ad suum carmen de Ennii carminibus transtulit. Merito ergo ait 'cor iubet hoc Enni postquam destertuit.' Sic Ennius ait in Annalium suorum principio, ubi dicit se vidisse in somnis Homerum dicentem fuisse quondam pavonem et ex eo translatam in se animam esse secundum Pythagorae philosophi definitionem.

Cp. Porphy., ad Hor., Ep. II, 1, 50–3; Lactant., in Stat., Theb., III, 484; Ov., Met., XV, 160 s.; Hor., C., I, 28–9 s.

14

Romans must remember the place where Ennius dreamed: Persius: —

'Take note, ye citizens, of Luna's harbour — it is worth while.

Thus commanded Ennius in his senses after he had snored out his dream that he was the Man of Maeonia — Quintus at last out of a Pythagorean peacock.

A scholiast on this passage: This line he took from the poems of Ennius to put into his own poem. It is well then that he says,' thus commanded Ennius in his

senses after he had snored out.’ That is what Ennius says in the beginning of his *Annals* where he states that in the course of a dream he saw a vision of Homer who said that he was once a peacock and from it, according to a rule laid down by the philosopher Pythagoras, his soul had been conveyed into Ennius.

15

Priscianus, ap. G.L., II, 97–8 K.: ‘*Veterrimus quasi a ‘veter.’... Ennius —*

Quom veter occubuit Priamus sub Marte Pelasgo,

15

Beginning of the narrative. The fall of Troy:

Priscianus: ‘*Veterrimus*’ is as it were derived from a positive ‘*veter.*’... Ennius has —

When aged Priam was laid low beneath the warring Pelasgian,

16–17

Servius (auctus) ad Georg., III, 35: *Assaracus avus Anchisae*. Ennius —

Assaraco natus Capys optimus isque pium ex se Anchisen generat.

Il., XX, 239: Ἀσσάρακος δὲ Κάπυν, ὃδ’ ἄρ’ Ἀγχίστην τέκε παῖδα.

16–17

The lineage of Aeneas: Assaracus, Capys, and Anchises:

Servius (supplemented): *Assaracus was grandfather of Anchises.... Ennius —*

From Assaracus sprang Capys best of men: and he was from his loins begetter of Anchises the loyal.

18–19

Probus in Verg., Ecl., VI, 31: *Ennius Anchisen augurii ac per hoc divini quoddam habuisse praesumit sic —*

Doctusque Anchisa, Venus quem pulcherruma dium fari donavit, divinum

pectus habere.

Cp. Schol. Ver. ad Aen., II, 687.

18–19

Anchises:

Probus: Ennius pictures to himself Anchises as having some power of soothsaying by bird-lore, and, through this, something of the prophet in him: thus — and shrewd Anchises to whom Venus, loveliest of goddesses, granted power to foretell, yea to have a godly heart of prophecy.

20

Servius (auctus) ad Georg., IV, 59: ‘Nare’ pro volare ut apud Ennium in primo

—
transnavit cita per teneras caliginis auras.

20

An approach of Venus:

Servius (supplemented): ‘To float’ instead of ‘to fly,’ as in a passage of E. in the first book —

Along she floated swiftly through thin wafts of mistiness.

21

Festus, 428, 11: ‘Sos’ pro ‘eos’.. . ut Ennius lib. I —

Constitit inde loci propter sos dia dearum.

Cp. Paul., ex F., 429, 11. Cp. Il., XVIII, 388, etc., δῖα θεάων.

21

Venus appears to Aeneas and his companions:

Festus: ‘Sos’ for ‘eos’; for example Ennius in Book I —

Thereupon she, hallowed among the holy goddesses, took her stand close to them.

Festus, 234, 23: 'Orare' antiquos dixisse pro agere testimonio... . Ennius quoque cum dixit in lib. I Annalium —

'face vero quod tecum precibus pater orat.'

doctusque Anchisa Fleckeisen atque Anchises doctus S doctus parens Anchisa Mr. doctusque Anchises Prob. doctus Anchisa Schol. Ver. pulcherruma dium Fleckeisen pulchra dearum Prob. pulcherrima diu Schol. Ver.

fari donavit Prob. fata docet Schol. Ver. fari Bernays fari fata docet coni. V

face vero Colonna facere vero cdd. tu face vero August. tum face vero (olim tu vero face) V qui un. vers. constit.

She tries to persuade Aeneas to obey Anchises and retire to Mount Ida:

Festus: That the ancients used the term 'to plead' for 'to deal.' Ennius also was a witness when he wrote in the first book of the Annals —

'But be sure to do what your father pleads for in prayers with you.'

Macrobius, VI, I, 11: 'Est locus, Hesperiam Grai cognomine dicunt' (Aen., I, 530; III, 163). Ennius in I —

Est locus, Hesperiam quam mortales perhibebant,

Italy and the Latins:

Macrobius: 'There is a region which the Greeks call by name "Western Land."' Ennius in the first book —

There is a region which mortals used to call 'Western Land,'

Varro, L.L., VII, 28: 'Cascum' vetus esse significat E. quod ait —

quam prisci casci populi tenuere Latini.

Cp. Cic, Tusc. Disp., I, 12, 27.

25

Varro: That 'cascus' means 'old' is shown by Ennius where he says — which the ancient Latin folk of eld did hold.

26

Varro, L.L., V, 42 (de Capitolio): Hunc antea montem Saturnium appellatum prodiderunt et ab eo Latium Saturniam terram ut etiam Ennius appellat —

Saturnia terra

26

The early connexion of Latium with Saturn:

Varro says of the Capitoline Hill: Men have recorded that once upon a time this hill was called 'Saturn's' and hence Latium has been called —

Saturn's Land as Ennius among others calls Latium.

27–8

Nonius, 197, 2: 'Caelum' neutro. Masculino.. . Ennius —

Saturno quem Caelus genuit.

Cp. Charis., ap. G.L., I, 72, 13 K.

27–8

The fortunes of Saturn:

Nonius: 'Caelum' neuter. In a masculine form... Ennius —

To Saturn whom Sky begat.

29

Nonius, 216, 31: 'Obsidio'.. . neutro Ennius —

Quom saevo obsidio magnus Titanus premebat,

Why he fled to Italy:

Nonius: 'Obsidio'... neuter in Ennius —

When great Titan was afflicting him with cruel duress.

30

Priscianus, ap. G.L., II, 337, 26 K: 'Laurentis' etiam pro 'Laurens.' Ennius in A. —

quos homines quondam Laurentis terra recepit.

30

Aeneas and his followers arrive at Laurentum in Latium:

Priscianus: 'Laurentis' for 'Laurens.' Ennius in the Annals —

These men one day Laurentum's land received.

31

Atilius Fortunat., ap. G.L., VI, 284, 20 K: Maximus qui est versus syllabas habet XVII.. . minimus habet XII ut est Ennianus —

Olli respondit rex Albai Longai.

Cp. Donat., ap. G. L., IV, 396, 19 K: Pompeius, ap. G.L., V, 297, 30 K: Serg., Explanat. in Donat., ap. G.L., IV, 548, 2 K.

Servius, ad Aen., VI, 777:... . Secundum Ennium, referetur (Romulus) inter deos cum Aenea.

Servius, ad Aen., VI, 777: Dicit.. . Iliam fuisse filiam Aeneae.

31

Concourse of Aeneas and the King of Alba:

Atilius: The longest line has 17 syllables... the shortest has 12 like this of Ennius —

To him answer made the King of Alba Longa.

Aeneas is deified:

Servius: According to Ennius, he (Romulus) will be reckoned with Aeneas among the gods.

The story of Ilia:

Servius goes on: He says that Ilia was a daughter of Aeneas.

32–48

Cicero, de Div., I, 20, 40: Narrat.. . apud Ennium Vestalis illa —

Excita quom tremulis anus attulit artubus lumen, talia tum memorat lacrumans
exterrita somno: ‘Euridica prognata, pater quam noster amavit, 35vires
vitaque corpus meum nunc deserit omne. Nam me visus homo pulcher per
amoena salicta et ripas raptare locosque novos; ita sola postilla, germana
soror, errare videbar, tardaue vestigare et quaerere te, neque posse

corde capessere; semita nulla pedem stabilibat. Exin conpellare pater me voce
videtur his verbis: “O gnata, tibi sunt ante ferendae aerumnae, post ex fluvio
fortuna resistet.” Haec ecfatus pater, germana, repente recessit, 45nec sese
dedit in conspectum corde cupitus, quamquam multa manus ad caeli caerula
templa tendebam lacrumans et blanda voce vocabam. Vix aegro tum corde
meo me somnus reliquit.

Ovidius, Tr. II, 259–260:

Sumpserit annales (nihil est hirsutius illis) facta sit unde parens Ilia nempe
leget.

Servius (anctus) ad Aen., I, 273 Naevius et Ennius Aeneae ex filia nepotem
Romulum conditorem urbis tradunt.

Cp. Serv., ad Aen., VI, 777.

32–48

The dream of Ilia, daughter of Aeneas, after his death:

Cicero: in Ennius the famous vestal tells her story —

When the old woman roused up, had with limbs a-tremble brought a light, then the maid frightened out of sleep, spoke thus in tears:— ‘O daughter of Eurydica, you whom our father loved, now strength and life too leave all my body. For a man of beautiful looks seemed to hurry me away among pleasant fallow-thickets and banks and places strange; so, my own sister, after that did I seem to wander alone, and slow-footed to track and search for you, but to be unable to catch you in my senses: no path made sure my footing. Then it was father who seemed to lift up his voice and speak to me in these words:— “O daughter, first there are hardships to be borne by you; but after that, your fortunes will rise again from a river.” With these words, my own sister, did father suddenly withdraw, and no longer gave himself to my gaze though my heart longed for him; no, even though many a time and with tears did I keep holding out my hands towards the blue precincts of the sky, and called and called him with caressing voice. Then did sleep scarcely leave me all sick at heart.

Ilia, loved by Mars, gives birth to Romulus and Remus:

Ovid:

If a woman should take the Annals (there’s no poem shaggier than they) she will perforce read how Ilia became a mother.

Servius (supplemented): Naevius and Ennius record that the founder of the city was Romulus, grandson of Aeneas through his daughter.

49–50

Nonius, 378, 15: ‘Parumper,’ cito ac velociter... . Ennius Annali lib. I —

‘Te nunc sancta precor Venus, te genetrix patris nostri ut me de caelo visas cognata parumper,’

49–50

Ilia, arraigned for her fault, appeals to Venus:

Nonius: ‘Parumper,’ speedily and quickly.... Ennius in the first book of the Annals —

‘Thee, hallowed Venus, thee now the mother of my father, I pray look down

on me from heaven a little while, my kinswoman.’

51

Macrobius VI, 1, 12: ‘Tuque o Thybri, tuo genitor cum flumine sancto’ (Aen., VIII, 72). Ennius in I —

‘Teque pater Tiberine tuo cum flumine sancto,

51

Ilia appeals also to Tiber:

Macrobius: ‘And thou, sire Thybris with thy hallowed stream’; Ennius in the first book —

‘And thee, Father of the Tiber, with thy hallowed stream,

52

Charisius, ap. G.L., I, 90, 26 K.: ‘Neptis’ grammatici nolunt dici.. . et advocant Ennium quod dixerit ita —

‘Ilia dia nepos, quas aerumnas tetulisti

Cp. Non., 215, 8: Fest., 402, 15; Serg., Explanat. in Donat., ap. G.L., IV, 563, 14 K.

52

Venus answers Ilia’s prayer:

Charisius: The grammarians would have it that the form ‘neptis’ should not be used... and Ennius is appealed to because he wrote ‘nepos’ as a feminine, thus —

‘Ilia, godly granddaughter, the hardships you have borne...

53–4

Servius (auctus) ad Aen., IX, 653: ‘Cetera’ id est in ceterum; est autem Ennianum —

‘cetera quos peperisti ne cures.

Servius (supplemented), on 'cetera' in Virgil: 'Cetera that is, 'in ceterum'; and it is an Ennian usage —

'For the rest, take you no care for the boys to whom you gave birth.

55

Nonius, 306, 26: 'Facessere' est facere... . —

Haec ecfatus, ibique latrones dicta facessunt.

Porphyrio, ad Hor., C, I, 2, 17: Ilia auctore Ennio in amnem Tiberim iussu Amulii regis Albanorum praecipitata; antea enim Anieni matrimonio iuncta est.

55

Amulius orders Ilia to be thrown into the Tiber:

Nonius: 'Facessere' means 'to do.'... —

Thus he spake out; and then the hireling warriors sprang to carry out his word.

Porphyrio: According to Ennius' account Ilia was thrown headlong into the river Tiber by order of Amulius, King of the Albans; but before this she was joined in marriage to the Anio.

56

Servius (auctus) ad Aen., III, 333: 'Reddita' more veteri pro 'data' accipiendum est.. . Ennius Annalibus —

At Ilia reddita nuptum,

56

Ilia is married to Tiber:

Servius (supplemented) on 'reddita' in Virgil: 'reddita' must, as an archaic usage, be taken to mean 'data'; Ennius in the Annals —

But Ilia, rendered into wedlock,

Tertullianus, adv. Val., 7: Ennius poeta —

cenacula maxima caeli

simpliciter pronuntiavit de elati situs nomine vel quia Iovem illic epulantem legerat apud Homerum.

Cp. Schol. Ver. ad Aen., X, 1.

The gods assemble to decide the fate of Romulus:

Tertullian: Ennius the poet spoke simply of — most mighty dining-halls of heaven either on account of their lofty position or because in a passage of Homer he had read of Jupiter feasting there.

Servius, ad Aen., X, 5: —

bipatientibus

Est autem sermo Ennianus, tractus ab ostiis quae ex utraque parte aperiuntur.

Servius, on 'bipatientibus' in Virgil: —

with twin openings

This mode of expression is Ennian, and is drawn from the use of doors which we uncloseth both to right and left.

Macrobius, S., VI, 1, 9: 'Axem humero torquet stellis ardentibus aptum.' (Aen., IV, 482, VI, 797.) Ennius in I —

qui caelum versat stellis fulgentibus aptum.

The assembled gods; Jupiter:

Macrobius: (Atlas) ‘whirls on his shoulders the sky dotted’ with blazing stars.
Ennius in the first book —

who spins round the sky dotted with shining stars.

60–1

Martianus Capella, I, 42: *Ipsius collegae Iovis.. . bis seni cum eodem Tonante numerantur quos.. . distichum complectitur Ennianum* —

Iuno Vesta Minerva Ceres Diana Venus Mars Mercurius Iovis Neptunus
Vulcanus Apollo

Cp. Apulei., de deo Socr., 2, 6, 23.

60–1

Martianus Capella: The colleagues of Jupiter himself amount to twice six in number; including the Thunderer just mentioned; whose names are contained in a pair of lines in Ennius —

Iuno Vesta Minerva Ceres Diana Venus Mars Mercury Jupiter Neptune
Vulcan Apollo

62

Servius ad Aen., IV, 576: Aut distinguendum ‘sancte’ aut ‘sancte deorum’ secundum Ennium dixit —

Respondit Iuno Saturnia sancta dearum.

Cp. Donat., ap. G.L., IV, 394, 1 K: Serg., explanat. in Donat., ap. G.L., IV, 563, 20 K: Pompei., ap. G.L., V, 291, 17 K: Mar. Plot. Sac, ap. G.L., VI, 450, 20 K (pulchra dearum).

62

Speech of Juno; she agrees to the deification of Romulus:

Servius, on ‘sancte deorum’ in Virgil: We must either put a comma after ‘sancte’ or else he used the phrase ‘sancte deorum’ after Ennius —

Juno, hallowed among goddesses, daughter of Saturn, made answer.

63–4

Varro, L.L., VII, 5: Dicam in hoc libro de verbis quae a poetis sunt posita.. .
incipiam hinc —

‘Unus erit quem tu tolles in caerula caeli templa.’

Cp. Ovid., Met., XIV, 812 ff.; Fasti, II, 485 ff.

63–4

Jupiter foretells to Mars that only one of his sons shall be deified:

Varro: In this book I shall speak of words which find a place in the poets.... I
will begin with this —

‘One there will be whom thou shalt raise up to the blue precincts of the sky.

65

Festus, 392, 35: ‘Remanant,’ replent. Ennius lib. I —

... destituunt rivos camposque remanant

Cp. Paul., ex F., 393, 11.

65

The Tiber overflows; the effects:

Festus: ‘Remanant,’ they fill. E. in the first book —

The waters leave the streams and overtrickle the plains.

66–9

Fronto, de Orat., 160 N: ‘Factum est’: eodem hoc verbo Enni†. urmiak.. . —

<lo>ca claudi;

ait —

factum est.. . <Tiberis>

... et facinus commemorabile. Tiberis est Tusce Tiber quem iubet cludi. Tiber amnis et dominus et fluentium circa regnator undarum. Ennius —

Postquam constituit sese fluvius qui est omnibus princeps..... . cui succidit Ilia

Cp. Cic, Orat., 48, 161.

66–9

Jupiter orders Tiber to subside:

Fronto: ‘It was done.’ This same verb is used by Ennius... —

the broken places to be dammed up;

he says —

it was done... the Tiber

... and a noteworthy act. ‘Tiberis’ is in Tuscan dialect ‘Tiber,’ which you order to be dammed up. The river Tiber is lord and ruler of all flowing waters round those parts. Ennius —

After the river which is chief over all settled down... for whose sake Ilia did sink beneath

destituunt S clivis decedunt olim V desubito linquent Bergk desunt Fest. prob. V qui (Rh. Mus. XIV, 552) <iam stabulis d.> add. rivos camposque Fest., Paul. campos ripisque Mr. (qui undae add.) campos rivoque B (an recte?) alii alia: destituunt rivi campos retroque remanant Castiglioni.

Fronto, de Orat., 160: fortasse verbo Ennius utitur in I An <lo> ca supplevi. vocabula loca claudi... factum est.... Tiberis puto esse Ennii postquam constituit sese W postquam consistit Bekker Postquam-consisiiiseiluuu cd.

cui succidit (vel subiacet, succubat, succinit) Ilia W lac. indicavi sec. Kuebler qui sub civilia cd. trib. Ann. lib. I ed. Lips.

70

Charisius, ap. G.L., I, 128, 31 K: ‘Fici.’ Ennius —

fici dulciferae lactantes ubere toto

70

The trough holding Ilia's twins Romulus and Remus is cast up by a fig-tree which was later called the 'Fig-Tree of the Paps.'

Charisius: 'Fici.' Ennius —

sweet-bearing figs, dripping milk from the whole udder.

71

Servius (auctus) ad Aen., II, 355: Sane apud veteres 'lupus' promiscuum erat, ut Ennius —

lupus femina feta repente

Cp. Fest., 402, 4; Quintil., I, 6, 12.

Servius, ad Aen., VIII, 631 Sane totus hic locus Ennianus est.

71

The she-wolf:

Servius (supplemented): The noun 'lupus' was in old writers certainly common to both genders, as in Ennius — Suddenly a she-wolf big with young

She suckles Romulus and Remus:

Servius: The whole of this passage (Aen., VIII, 630–4) is certainly modelled on Ennius.

72–4

Nonius, 378, 15: 'Parumper' cito ac velociter.. . —

Indotuetur ibi lupus femina, conspicit omnis: hinc campum celeri passu permensa parumper coniicit in silvam sese.

72–4

The wolf sees the shepherds and flees:

Nonius: 'Parumper,' speedily and quickly... —

Thereupon the she-wolf gazed and saw them all; then she, passing over the plain with quick lope, hurriedly betook herself into a wood.

75-6

Nonius, 134, 11: 'Licitari,' congregi, pugnare. Ennius —

pars ludicre saxa iactant, inter se licitantur

75-6

Romulus and Remus sport with the shepherds:

Nonius: 'Licitari,' to engage in battle, to fight. E. —

Some hurled stones in play and justled one with another.

77

Festus, 376, 22: 'Ratus sum' significat 'putavi': sed alioqui pro 'firmo,' certo,' ponitur' ratus est,' et 'ratum.' Ennius —

Occiduntur ubi potitur ratus Romulus praedam.

77

Romulus as a hunter:

Festus: 'Ratus sum' means 'I thought' but apart from this 'ratus' and 'ratum' are put for 'firm,' 'sure.' Ennius —

They were cut down when Romulus the Resolved won his quarry.

78

Macrobius, S., VI, 1, 13: 'Accipe daque fidem, sunt nobis fortia bello | pectora' (Aen., VIII, 150). Ennius in I —

'Accipe daque fidem foedusque feri bene firmum.

78

Romulus is reconciled with Numitor:

Macrobius quoting Virgil: ‘Give and take you plighted troth: there are within us hearts brave in war.’ Ennius in the first book —

‘Give and take you plighted troth and make a treaty truly firm.

79

Macrobius, VI, 1, 14: ‘Et lunam in nimbo nox intempesta tenebat’ (Aen., III, 597). Ennius in I —

Quom superum lumen nox intempesta teneret,

79

Romulus and Remus are about to take the auspices for founding a city; they wait for daybreak:

Macrobius: ‘And the dead of night held hid the moon in a black mist.’ Ennius in the first book —

When the dead of night held hid the light above,

80–100

Cicero, de Div., I, 48, 107 ff.: Itaque Romulus augur ut apud Ennium est, cum fratre item augure —

Curantes magna cum cura tum cupientes regni dant operam simul auspicio augurioque;..... [in monte]..... . Remus auspicio se devovet atque secundam solus avem servat. At Romulus pulcher in alto quaerit Aventino, servat genus altivolantum. Certabant urbem Romam Remoramve vocarent. Omnibus cura viris uter esset induperator: expectant, veluti consul quom mittere signum volt, omnes avidi spectant ad carceris oras quam mox emittat pictis e faucibus currus: sic exspectabat populus atque ora tenebat, rebus utri magni victoria sit data regni. Interea sol albus recessit in infera noctis. Exin candida se radiis dedit icta foras lux; et simul ex alto longe pulcherruma praepes laeva volavit avis, simul aureus exoritur sol. Cedunt de caelo ter quattuor corpora sancta avium, praepetibus sese pulchrisque locis dant. Conspicit inde sibi data Romulus esse proprium auspicio regni stabilita scamna solumque.

Cp. Gell., VI, 6, 9.

Excerpta ex cod. Cassin. 90 C, ap. C.G.L., V, 578, 3: Romae conditor certus nescitur. Ennius et alii a Romulo.

Cp. Servius (auct.) ad Aen., I, 273.

80–100

Romulus and Remus take the auspices at dawn; Romulus stands on the north-west of the Aventine, Remus on the southeast:

Cicero: And thus Romulus, as augur with his brother, likewise as augur, as takes place in a passage of Ennius —

Careful with a great care, each also in eagerness for royal rule, they are intent on the watching and soothsaying of birds... [on a hill.]... Remus devotes himself to watching and apart looks out for a favourable bird. But handsome Romulus makes his search on high Aventine and so looks out for the soaring breed. Whether they should call the city Roma or Remora — this was their contest. Anxiety filled all the men as to which of the two should be ruler. As, when the consul means to give the signal, all men look eagerly at the barrier's bounds to see how soon he will send the chariots forth from the painted mouths — so they waited Thus were the people waiting, and held their tongues, wondering to which of the two the victory of right royal rule should be given by the event. Meanwhile the white sun withdrew into depths of night. Then clear shot forth, struck out in rays, a light: just when, winging to the left, there flew from the height a bird, the luckiest far of flying prophets, just then all golden there came out the sun. Thrice four hallowed forms of birds moved down from the sky, and betook themselves to places lucky and of happy omen. From this saw Romulus that to him, to be his own, were duly given the chair and throne of royalty, established firm by the watching of birds.

Romulus founds the city of Rome:

An excerpt from a glossary: Of Rome, there is no known founder common to tradition.... Ennius and others say it was founded by Romulus.

Festus, 348, 4: ‘Quamde’ pro quam.. —

‘Iuppiter, ut muro fretus magis quamde manus vi!’

101

Remus scoffs at Romulus and his wall on the Palatine:

Festus: ‘Quamde,’ for quam... —

‘Jupiter! Yes, truly relies he more on a wall than the might of his arm!’

102–3

Macrobius, S., VI, 1, 15: Tu tamen interea calido mihi sanguine poenas | persolves (Aen., IX, 420). Ennius in I —

‘Nec pol homo quisquam faciet inpune animatus hoc nec tu; nam mi calido dabis sanguine poenas.’

Cp. Serv. auct. ad Aen., IX, 420.

102–3

Romulus threatens Remus with death:

Macrobius, quoting Virgil: Meanwhile you shall none the less pay full recompense to me with your life-blood. Ennius in the first book —

‘Neither you nor any man alive shall do this unpunished: no, you shall give recompense to me with your life-blood.’

104

Nonius, 516, 11: ‘Torviter’.. —

‘Ast hic quem nunc tu tam torviter increpuisti

104

A mediator seeks to heal a quarrel:

Nonius: ‘Torviter’... —

‘But he whom you just now so fiercely noised at

Festus, 426, 2: 'Sum' pro 'eum' —

'Astu non vi sum summam servare decet rem.

Festus: 'Sum' for 'eum'... —

'But by stratagem, not brute force, should he seek to save this state

Festus, 460, 12: 'Stolidus' stultus.. —

nam vi depugnare suos stolidi soliti sunt.

Festus: 'Stolidus,' Billy... —

'for to fight out a quarrel by blind force — it is a thing of blockhead boars beloved.

Grammat., Bravis Expos. Verg. Georg., ad II, 384: Romulus cum aedificasset templum Iovi Feretrio pelles unctas stravit et sic ludos edidit ut caestibus dimicarent et cursu contenderent, quam rem Ennius in Annalibus testatur.

Servius (auctus) ad Aen., III, 384: Et quidam 'lentandus' nove verbum fictum putant, sed in Annalibus legitur —

conque fricati oleo lentati adque arma parati.

Paulus, F., 25, 17: 'Bellicrepam' saltationem dicebant quando cum armis saltabant, quod a Romulo institutum est, ne simile pateretur quod fecerat ipse cum a ludis Sabinorum virgines rapuit.

The war with the Sabines. Having built temples after the defeat of the Sabines, Romulus celebrates public games and dances:

A grammarian: When Romulus had built a temple to Jupiter Feretrius, he caused greased hides to be spread out and held games in such a manner that men fought with gauntlets and competed in running races; Ennius bears witness to this fact in the Annals.

Servius (supplemented) on 'lentandus' in Virgil: And some think that 'lentandus' is a coined word of Virgil's; but in the Annals we read —

Rubbed down with oil, supplied and ready for taking arms.

Paulus: 'Noise o' War' was a term the Romans were wont to use of dancing when they danced with weapons; this was an institution of Romulus so that he should not suffer the like of what he himself did when he dragged off the maidens of the Sabines at their public games.

108

Festus, 476, 17: 'Sas' Verrius putat significare 'eas' teste Ennio qui dicat in lib. I —

['virgines;] nam sibi quisque domi Romanus habet sas.'

Paul., 25, 17 bellicrepa vocab. trib. Enn. O. Mueller, Ann. lib. I Ilberg.

108

Rape of the Sabine women. A Sabine speaks:

Festus: 'Sas.' Verrius believes it means 'eas,' his witness being Ennius on the ground that he says in the first book —

'maidens; for the Romans have each their own at home.

where it seems rather to mean 'suas.'

109

Priscianus, ap. G.L., II, 591, 5 K:.. . nominativo.. . brevem te syllabam pro met.. . addere solent auctores... . Ennius —

Tite tute Tati tibi tanta tyranne tulisti!

Cp. Pompei., ap. G.L., V, 303, 33 K: Priscian. ap. III, 492, 25 K: al.

Rage of the Romans against Titus Tatius:

Priscian: In the nominative... authors are wont to add the short syllable to instead of met.... Ennius —

‘Thyself to thyself, Titus Tatius the tyrant, thou tookest those terrible troubles.’

110

Charisius, ap. G.L., I, 196, 15 K: ‘Concorditer’.. . —

‘Aeternum seritote diem concorditer ambo.’

110

Charisius: ‘Concorditer’... —

‘Both of you, while away your days in friendliness for ever.’

111

Gellius, XIII, 23, 19: Ennius.. . in primo Annali.. . —

‘Nerienem Mavortis et Herem

si quod minime solet numerum servavit, primam syllabam intendit, tertiam corripuit.

111

Hersilia’s prayer:

Gellius: Ennius also in the first book of Annals —

‘Nerio, consort of Mars, and Here likewise’

if he has preserved the metre (which is certainly not always the case with him), has lengthened the first syllable and shortened the third.

112–13

Nonius, III, 39: ‘Fortunatim,’ prospere.. . —

‘Quod mihi rei que fidei regno vobisque, Quirites, se fortunatim feliciter ac bene vortat.

Varro, L.L., V, 55: Ut ait Ennius, Titienses a Tatio, Ramnenses a Romulo, Luceres, ut Iunius, ab Lucumone.

Servius, ad Aen., VI, 777: secundum Ennium, referetur (Romulus) inter deos cum Aenea.

112–13

Romulus to Titus Tatius after the establishment of double kingship?:

Nonius: ‘Fortunatim,’ prosperously... —

‘And may this, I pray, turn out in fortune prosperous and fair for me, our task, our plighted troth, our kingdom, and for you, my citizens.

The Sabines form a new tribe at Rome:

Varro: According to Ennius, the Titienses were so called from Tatius, the Ramnenses from Romulus; the Luceres, according to Junius, from Lucumo.

Romulus is deified:

Servius: According to Ennius, Romulus will be reckoned with Aeneas among the gods.

114–15

Servius, ad Aen., VI, 763: ‘Aevum, proprie aeternitas est quae non nisi in deos venit. Ennius —

‘Romulus in caelo cum dis genitalibus aevum degit.

Cp. Cic, Tusc., Disp., I, 12, 28. C.I.L., IV, 3135.

114–15

Proculus tells the people of his vision of Romulus:

Servius: ‘Aevum’ properly means eternity, which comes to none but gods. Ennius —

‘Romulus lives from age to age in heaven with the gods that gave him birth.’

116

Nonius, 120, 1: ‘Hora,’ iuventutis dea.. . —

‘Teque Quirine pater veneror Horamque Quirini.

trib Ann. lib. II Colonna

116

Romulus and Hersilia are worshipped by the Romans:

Nonius says: ‘Hora,’ goddess of youth.... —

‘Thee I worship, sire Quirinus, and thee, Hora, consort of Quirinus.’

BOOK II. The Reigns of Numa Pompilius, Tullus Hostilius and Ancus Marcius

117–21

Cicero, de Rep., I, 41, 61: Iusto quidem rege cum est populus orbatus pectora diu tenet desiderium, sicut ait Ennius, post optimi regis obitum —

simul inter sese sic memorant: ‘O Romule Romule die qualem te patriae custodem di genuerunt! O pater o genitor o sanguen dis oriundum!

Non eros nec dominos appellabant eos quibus iuste paruerunt denique ne reges quidem, sed patriae custodes sed patres et deos. Nec sine causa; quid enim addunt? —

‘Tu produxisti nos intra luminis oras.

Cp. Lactant., Div. Inst., I, 15, 30: Priscian., ap. G.L., II, 250, 15 K.

117–20

The people mourn Romulus:

Cicero: Indeed when a people is bereaved of a just king, then even as Ennius says, after the passing of the best of kings, for many days longing filled their breasts —

And at the same time they talked thus among themselves— ‘O Romulus, godly Romulus, what a guardian of your country did the gods beget you! O father, O begetter, O blood sprung from the gods!

They used to call those whom they had lawfully obeyed not lords and masters, nor yet again kings, but guardians of their country, yes and fathers and gods. Nor was this without reason. For what do they say next? —

‘You it was who brought us forth into the world of light!

122

Festus, 492, 6: ‘Speres’ antiqui pluraliter dicebant, ut E. lib. II —

‘Et simul effugit speres ita funditus nostras.. .

Festus: 'Speres.' The archaic writers used this plural form, for example Ennius in the second book —

'And so soon as he fled away, our hopes he thus utterly...

Festus, 346, 5: 'Quadrata Roma' in Palatio ante templum Apollinis dicitur.. . eius loci Ennius meminit cum ait —

Et qui se sperat Romae regnare Quadratae?

Question of a successor to Romulus:

Festus: 'Square Rome,' a name given to a site on the Palatine in front of the temple of Apollo.... Ennius has this place in mind when he says —

And how hopes he that he will be king at Square Home?

Varro, L.L., VII, 42: Apud Ennium —

Olli respondit suavis sonus Egeriai, 'olli' valet dictum 'illi' ab 'olla' et 'ollo.'

Cp. Serv., ad Aen., XI, 236.

The reign of Numa Pompilius. Intercourse of Numa and Egeria:

Varro: In a passage of Ennius —

To him replied Egeria with sweet sound,

The word 'olli' has the force of 'illi,' dative to the feminine 'olla' and to the masculine 'ollus.'

Varro, L.L., VII, 4: 3 Apud Ennium —

Mensas constituit idemque ancilia;

dicta ab ambecisu quod ea arma ab utraque parte ut Thracum incisa; —

libaque fectores Argeos et tutulatos.

Liba quod libandi causa fiunt: fectores dicti a fingendis libis, Argei ab Argis.. .
tutulati dicti hi qui in sacris in capitibus habere solent ut metam.

125–6

The religious institutions of Numa:

Varro: In a passage of Ennius —

He established the Tables, he also the Shields...

‘ancilia’ is a word derived from ‘ambicisus,’ because those arms were indented on either edge like those of Thracians; — ... and the Pancakes, the Bakers, the Rush-Dummies, and the Priests with conical top-knots.

‘Liba’ are so called because they are made to be used at libations. The ‘fectores’ are so called ‘a fingendis libis’; the term Argei is derived from Argos.... ‘tutulati’ is a term used for those who at sacrifices are accustomed to wear a kind of cone on their heads.

127–9

Varro, L.L., VII, 45: Eundem Pompilium ait fecisse flamines qui cum omnes sunt a singulis deis cognominati.. . sunt in quibus flaminum cognominibus latent origines ut in his qui sunt versibus plerique —

Volturnalem Palatualet Furinalet Floralemet Falacrem et Pomonalem fecit hic idem.

127–9

He institutes the flamines:

Varro: Ennius states that Pompilius also established the ‘special priests’; while all are surnamed from individual gods... there are special priests whose surnames remain obscure in origin... as is the case with most of the following which are enumerated in these verses —

He likewise established the priests of Volturnus, of Palatua, of Furina, of Flora, of Falacer, and of Pomona.

130

Festus, 156, 5: ‘Me’ pro ‘mihi’ dicebant antiqui ut Ennius cum ait lib. II —

‘Si quid me fuerit humanitus ut teneatis.

Propertius, III, 3 (IV, 2), 5–7:

Parvaeque tam magnis admoram fontibus ora unde pater sitiens Ennius ante bibit: et cecinit Curios fratres et Horatia pila... .

130

Numa desires that his institutions be maintained:

Festus: The ancients used to say ‘me’ instead of ‘mihi,’ as does Ennius when he says in the second book —

‘If something of man’s fate should happen to me, do you keep my ordinances.

The reign of Tullus Hostilius. War between Rome and Alba, which agree to settle their quarrels by a combat between two sets of triplet brothers.

Propertius:

And I had already put puny lips to mighty fountains, whence once father Ennius did slake his thirst and sang of the brothers Curii and of the Horatii and their spears....

131

Priscianus, ap. G.L., III, 3, 6 K: Sic ergo ἐμοῦ σοῦ οὔ mei tui sui ἐμοῦς σοῦς οὔς mis tis si... . Ennius —

‘Ingens cura mis cum concordibus aequiperare;

131

The triplets are ready to fight:

Priscianus: In this way, therefore, ἐμοῦ and οὔ correspond to mei tui and sui,

ἐμοῦς, σοῦς, οὗς to mis tis sis.... Ennius —

A great and strong anxiety is mine to do equal deeds with my heartfellows.

132

Festus, 194,12: ‘Occasus’ interitus vel solis cum decidit a superis infra terras; quo vocabulo Ennius pro occasione est usus in lib. II —

Hic occasus datust: at Horatius inclutus saltu.. .

132

The fight: the surviving Horatius escapes a thrust:

Festus: ‘Occasus,’ a passing away of the sun, for example, when it drops down from the heights to regions beneath the earth; Ennius used this noun for ‘occasio’ in the second book —

At this point chance was given him, but renowned Horatius with a leap...

133

Priscianus, ap. G.L., II, 504, 22 K: Vetustissimi inveniuntur etiam produxisse.. . paenultimam... . —

‘Adnuit sese mecum decernere ferro.

133

Horatius justifies himself to his sister, who loved one of the Curiatii:

Priscianus: We find very ancient writers who even lengthened the penultimate (sc. of perfects in -ui)...— ‘He agreed that he would join issue with me by the sword.

134

Festus, 540, 10: ‘Tolerare,’ patienter ferre.. . —

ferro se caedi quam dictis his toleraret.

134

Horatius’ sister heaps reproaches on him?:

Festus: 'Tolerare,' to bear patiently... —

He would fain suffer slaughter by the sword rather than by words such as these.

135

Festus, 348, 4: 'Quamde' pro quam.. —

'quamde tuas omnes legiones ac populares.

135

She cares more for her dead Curiatius than for all the Romans:

Festus: 'Quamde' ... for 'qaam'... —

'than for all your legions and commoners.

136

Festus, 426, 2: 'Sum' pro 'eum'... —

At sese, sum quae dederat in luminis oras,

136

Horatius' father pleads for his son at his trial for killing his sister; he pictures the mother's grief?:

Festus: 'Sum' for 'eum'... —

'But she, who had brought him forth, (killed) herself.

137

Festus, 188, 30: 'Ningulus' nullus.. —

'qui ferro minitere atque in te ningulus.. '

137

The prosecutor(or one of the two judges?) accuses Horatius:

Festus: 'Ningulus,' no one... —

‘Who are one to threaten with the sword, while against you no one...’

138

Festus, 530, 25: ‘<Tu>ditantes,’ tudentes, <negotium id est ag>entes.. —

Haec inter se totum egere diem tuditantes.

138

Progress of the trial:

Festus: ‘Tuditantes’ means ‘tudentes,’ that is, conducting an affair... —

They spent the whole day threshing out this trial among themselves.

139

Quintilianus, I, 5, 12: Nam duos in uno nomine faciebat barbarismos Tinga Placentinus.. . preculam pro pergula dicens... . At in eadem vitii geminatione —

Mettoeoque Fufetioeo

dicens Ennius poetico iure defenditur.

139

The punishment of Mettius Fufettius by Tullus for refusing to help Rome:

Quintilian: Tinga of Placentia... by writing ‘precula’ for ‘pergula’ was guilty of two barbarisms in one noun.... But Ennius arraigned on a like charge of a double mistake by saying —

Mettoeoque Fufetioeo

is defended on the plea of poet’s licence.

140

Macrobius, ap. G.L., V, 651, 32 K: ‘Tractare’ saepe trahere... . Ennius —
tractatus per aequora campi

140

He is torn apart by horses:

Macrobius: 'Tractare' is the iterative of 'trahere'... Ennius —

Dragged over the smooth flat plain

141–2

Priscianus, ap. G.L., II, 206, 22 K: Vetustissimi.. . 'homo homonis' declinaverunt. Ennius —

Vultur in silvis miserum mandebat hominem. Heu! Quam crudeli condebat membra sepulchro!

Cp. Charis., ap. G.L., I, 147, 15 K: Serv., ad Aen., VI, 595. Schol. Bamb., ad Stat., Theb., III, 508.

141–2

and birds devour his corpse:

Priscianus: The oldest writers declined 'homo,' gen. 'homonis.' Ennius —

A vulture did craunch the poor man in the forest. Ah! In what a cruel tomb buried he his limbs!

143

Servius, ad Aen., II, 313: 'Clangor': Plerumque.. . ad tubam evertuntur civitates sicut Albam Tullus Hostilius iussit everti.

Priscianus, ap. G.L., II, 450, 2 K:... . in nominationibus id est ὀνοματοποιΐαις, sive nominum seu verborum novis conformationibus non omnes declinationes motus sunt quaerendi.. . taratantara Ennius —

At tuba terribili sonitu taratantara dixit.

Cp. Serv., ad Aen., IX, 501: 'At tuba terribilem sonitum.'

Servius ad 486: 'At domus interior': de Albano excidio translatus est locus.

143

The destruction of Alba Longa by Tullus:

Servius, on ‘clangor’ in Virgil: States are generally overthrown to the sound of a trumpet, in the way in which Tullus Hostilius ordered Alba to be overthrown.

Priscianus: In ‘nominaciones,’ that is in onomatopoeias whether nouns or verbs, of unusual structure, we must not look for all the turns of inflexion... ‘taratantara.’ Ennius —

And the trumpet in terrible tones taratantara blared.

Servius on Virg., Aen., II, 486: ‘And the dwelling within.’ This passage (II, 486 ff.) is taken from the Sack of Alba.

144

Servius (auctus) ad Aen., III, 333: ‘Reddita’ more veteri pro ‘data’ accipiendum est.. —

isque dies postquam Ancus Marcius regna recepit,
pro ‘accepit.’

144

The reign of Ancus Marcius. His accession:

Servius (supplemented), on ‘reddita’ in Virgil: ‘Reddita’ must, as an archaic usage, be taken to mean ‘data’... — and that day when Ancus Marcius received the kingship,

Here ‘recepit’ stands for ‘accepit.’

trib. Ann. lib. II Merula

silvis Prisc., Serv. cdd. CSM campo cdd. HFC in campos cd. R spineto
Charis. spinis Koch coll. Aen. VIII, 645

trib. Ann. lib. II V

trib. lib. II Ilberg postquam A. M., Ilberg post aut Marcus quam Serv. auct.
post Antiochus quam Mariotti.

145

Macrobius, S., VI, 4, 3 (ad Georg., II, 462): Pulchre ‘vomit undam’ et antique:
nam Ennius ait —

et Tiberis flumen vomit in mare salsum,

145

The foundation of Ostia: fortifications and other works:

Macrobius: A most happy express’ on of Virgil’s is ‘belches forth a flood,’
and archaic too, for Ennius says — and belches the river Tiber into the salt
sea,

146–7

Festus, 346, 14: ‘Quaesere’ ponitur ab antiquis pro quaerere.. —

Ostia munita est: idem loca navibus celsis munda facit nautisque mari
quaesentibus vitam.

Cp. Paul., ex F., 397, 3; 121, 3; Fest., 20, 7.

146–7

Festus: ‘Quaesere’ is put by archaic writers instead of ‘quaerere’... —

Ostia was fortified. He likewise made the channel clear for tall ships and for
sailors seeking a livelihood on the sea.

148

Servius (auctus) ad Aen., XI, 326: Quidam ‘texamus’ proprie dictum tradunt
quia loca in quibus naves fiunt Graeco ναπήγια Latine textrina dici: Ennius
—

Isdem campus habet textrinum navibus longis.

Cp. Cic., Orat., 47, 157.

148

*Servius (supplemented): Some say that ‘texamus’ is the right term to use
because the places in which ships are made are called in Greek ναπήγια, in
Latin ‘textrina.’ Ennius —*

that same plain holds a workshop for their long ships.

149

Festus, 400, 29: Ennius iocatus videtur.. . et lib. II —

i caerula prata.

149

The Caelian:

Festus: Ennius seems to have made a joke... and in the second book —

the blue-dark meadows

BOOK III. The Reigns of Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus; Establishment of the Republic

150

Nonius, 51, 7: 'Laevum' significari veteres putant quasi a levando... . Ennius annali lib. III —

Olim de caelo laevum dedit inclutus signum.

150

Jupiter's omen to Priscus on his way to Rome:

Nonius: 'Laevum.' The old critics believe this word to take its meaning as it were from 'levare.'... Ennius in the third book of Annals —

The All-glorious sent down one day from the sky a favourable sign.

151-2

Probus, ad Verg., Ecl., VI, 31: Pro aere venti hic extrinsecus accipiuntur: ad quod argumentum collegimus Ennii exemplum de Annalium tertio —

et densis aquila pinnis obnixa volabat vento quem perhibent Graium genus aera lingua.

151-2

The omen:

Probus, on 'anima' in Virgil: 'Air' is here taken, by inductive reasoning, to mean 'winds'; in proof of this we have taken an example of Ennius from the third book of the Annals —

and there came flying on thick-set wings an eagle, battling with the breeze which the Greek nation calls in its tongue 'aer'

153

Schol. Bern. ad Georg., IV, 7: 'Laeva,' prospera.. . ut Ennius ait —

ab laeva rite probatum.

Taquinaquil(?) accepts the omen as favourable:

A scholiast; 'Laeva,' prosperous... as Ennius says —
on the left hand and duly taken as good.

Festus, 428, 11: 'Sos'... interdum pro suos... Ennius —

Postquam lumina sis oculis bonus Ancus reliquit,

Cp. Paul, ex F., 429, 10. Lucret., III, 1025: Lumina sis oculis etiam bonus Ancus reliquit.

The death of Ancus Marcius:

Festus: 'Sos'... now and then writers put it for suos... Ennius —

After good Ancus quitted the light with his eyes,

aquila <in> Keil a.<hinc> L

trib. lib. III St.

Festus, 426, 33: 'Solum,' terram. Ennius lib. III —

Tarquinio dedit imperium simul et sola regni.

Tarquinius Priscus is made King:

Festus: 'Solum,' earth. Ennius in the third book — gave to Tarquin both sway and soil of the kingdom.

Festus, 428, 11: 'Sos' pro 'eos'... Ennius lib. III —

Circum sos quae sunt magnae gentes opulentae.

156

War of Priscus with the Latins (or Etruscans?):

Festus: 'Sos' for 'eos.'... E. in the third book —

The clans of might and wealth which are around them.

157

Servius, ad Aen., VI, 219: 'lavant frigentis et ungunt': versus Ennii, qui ait —

Exin Tarquinius bona femina lavit et unxit.

Cp. Donat., in Ter., Hec., I, 2, 60.

157

Tanaquil decks dead Priscus:

Servius, on 'And they wash and anoint his body in the chill of death' in Virgil:
a line from Ennius, who says —

The good woman washed and anointed Tarquin.

158

Festus, 284,22: 'Prodinunt,' prodeunt.. —

Prodinunt famuli: tum candida lumina lucent.

Cp. Paul., ex F., 285, 8.

158

The funeral of Priscus:

Festus: 'Prodinunt,' the same as 'prodeunt'... —

The thralls moved on: then beamed bright lights.

159

Macrobius, S., I, 4, 17: Animadvertendum est.. . quod etiam qua noctu' dixerit

(Ennius). Et hoc posuit in Annalium septimo, in quorum tertio clarius idem dixit —

‘Hac noctu filo pendebit Etruria tota.

159

The reign of Servius Tullius; wars with Etruria. Speech of an Etruscan (?) general before battle?:

Macrobius: We must notice that he used even ‘qua noctu.’ And this he put in the seventh book of the Annals, in the third book of which he wrote the same sort of thing more clearly —

‘On this night all Etruria’s fate will hang by a thread.

160–61

Macrobius, S., VI, 1, 16: Concurrunt undique telis | indomiti agricolae’ (Aen., VII, 520–1). Ennius in III —

Postquam defessi sunt stare et spargere sese hastis ansatis, concurrunt undique telis.

160–61

A battle in Servius’ Etruscan wars:

Macrobius: ‘The unruly husbandmen engage with javelins on all sides.’ Ennius in the third book —

After they were tired out from standing and spattering each other with loop-handled lances, they engaged with javelins on all sides.

162

Macrobius, S., VI, 1,9: ‘Axem humero torquet stellis ardentibus aptum’ (Aen. IV, 482; VI, 797).. . —

Caelum prospexit stellis fulgentibus aptum.

162

Tarquinius Superbus. Lucretia outraged:

Macrobius: (Atlas) ‘whirls on his shoulder the sky dotted with blazing stars’...

—
She looked up at the sky dotted with shining stars.

163

Gellius, I, 22, 14: An ‘superesse’ dixerint veteres pro ‘restare et perficiendae rei deesse’ quaerebamus... invenimus in tertio Enni Annalium in hoc versu —

Inde sibi memorat unum superesse laborem:

id est reliquum esse et restare, quod quia id est, divise pronuntiandum est.

163

Lucretia prepares for death:

Gellius: We used to investigate the question whether ‘superesse’ in the archaic writers was a term used for ‘remain and be lacking for the completion of a thing’... we find in the third book of Ennius’ Annals this line —

Then she says that for herself one labour still waits over:

‘superesse,’ ‘is left’ and ‘remains’ undone; this being the meaning, it must be spoken as two words.

stare et V stando Pontanus stantes Sriver. stant et cdd.

prospexit Macrob. suspexit V

BOOK IV. The Early Republic, probably to the Gallic Invasion of 390 or 387 BC

164

Macrobius, S., VI, 1, 17: 'Summa nituntur opum vi' (Aen., XII, 552). Ennius in quarto —

Romani scalis summa nituntur opum vi.

Cp. Serv., ad Aen., XII, 552.

164

The siege of Anxur by the Romans:

Macrobius: 'They strain with all their might and main' (Virgil). Ennius in the fourth book —

The Romans on their ladders strain with all their might and main

165

Paulus, ex F., 16, 22: Anxur vocabatur quae nunc Tarracina dicitur Vulscæ gentis, sicut ait Ennius —

Vulsculus perdidit Anxur.

165

Anxur is stormed, 406 b. c.:

Paulus: The town which is now spoken of as Tarracina, belonging to the Volscian tribe, used to be called Anxur, as Ennius' words show —

The wretched Volscians lost Anxur.

166

Cicero, de Re Pub., I, 16, 25: Id.. . postea ne nostrum quidem Ennium fugit, qui ut scribit, anno trecentesimo quinquagesimo fere post Romam conditam —

— nonis Iunis soli luna obstitit et nox.

Eclipse of the sun, 21st of June, 400 BC:

Cicero, on the true cause of solar eclipses:

In later times this did not escape the notice even of our Ennius, who writes that, about three hundred and fifty years after the foundation of Rome —

On June's fifth day the moon blocked out the sun in darkness.

BOOK V. Samnite Wars and the Rise of Pyrrhus, to BC 295

167

Festus, 194, 12: ‘Occasus’.. . E. pro occasione est usus.. . in lib. V —

Inicit inritatus, tenet occasus, iuvat res.

167

A single combat; Manlius and a Gaul?:

Festus: ‘Occasus.’... E. used it for ‘occasio’... in the fifth book —

Vexation drives him on, the chance holds him to it, the fact helps him.

168

Nonius, 556, 19: ‘Ansatae’ iaculamenta cum ansis.. . —

ansatas mittunt de turribus

168

Defence of Fregellae against the Romans?:

Nonius: ‘Ansatae,’ missiles with loop-handles... —

They send down loop-handled lances from the towers.

169

Priscianus, ap. G.L., II, 428, 14 K: ‘Misereo’.. . vetustissimi sunt usi.. . —

Cogebant hostes lacrumantes ut misererent.

169

Appeal of women at Fregellae at its capture, 313 BC:

Priscianus: ‘Misereo’... was used by the oldest writers... —

They caused even the enemy to have pity on them shedding tears.

170

Acro, ad Hor., Ep., II, 2, 98:... . Romani quondam pugnaverunt cum hostibus Samnitibus usque ad noctem; unde et Ennius inquit —

Bellum aequis manibus nox intempesta diremit.

170

A battle between the Romans and the Samnites?:

Aero: At one time the Romans fought with Samnite enemies until nightfall; whence Ennius also says —

The dead of night wrested from them a drawn battle.

171

Macrobius, S., VI, 4, 4: ‘Agmen’ pro actu et ductu quodam ponere non inelegans est, ut ‘leni fluit agmine Thybris’ (Aen., II, 782). Immo et antiquum est. Ennius enim in quinto ait —

quod per amoenam urbem leni fluit agmine flumen.

171

The River Liris at Interamna Lirenas, where the fields were laid waste in 294 BC:

Macrobius: It is not inelegant to put ‘agmen’ in the sense of a certain ‘actus’ and ‘ductus’; for example, ‘Thybris flows with gentle train.’ Indeed it is also an antique usage; for Ennius in the fifth book says —

because the river flows with gentle train through the pleasant town.

172

Nonius, 226, 29: ‘Stirpem’... . masculino E. Annalium lib. V —

nomine Burrus uti memorant a stirpe supremo.

Cp. Fest., 454, 28: 402, 16.

172

Rise of Pyrrhus:

Nonius: 'Stirps'... Ennius has it in the masculine in the fifth book of the Annals —

by name Burrus, a man they say of highest stock.

VI and VII

BOOK VI. The War with Pyrrhus, 281–271 BC

NOTE ON BOOKS VI and VII

There can be no doubt that Ennius did not include the First Punic War in the detailed narrative of his *Annals*; the statement of Cicero (see pp. 82–83) is explicit, and it is unreasonable to believe that we know better than he did. He tells us that Ennius did not desire to rival Naevius, who had already written a poem about this war (see *Remains of Old Latin*, Vol. II); it is further probable (see St., pp. 163–4) that Ennius had before him other poems covering the same ground. It is quite possible that in Book VII Ennius gave a mere sketch, or enumerated only the chief events of this war; but I have no hesitation in following Miss Steuart in her refusal to attribute to it a number of fragments on which she offers attractive suggestions (St., pp. 149 ff.). Cf. also Norden, *Enn. u. Verg.*, 63 ff., 143 ff., 170. For the old view, which goes back to Merula, see V., CLXXIX ff.; Müller. *Q. Enn.*, 166 and C. Q. XIII, 113 ff.; Skutsch, Pauly, s.v. Ennius, 2607, etc.

On the other hand, I cannot believe that Ennius allowed his history of Pyrrhus to extend into the seventh book so that at the beginning of that book it was interrupted by three things: (i) the elaborate prologue to the book; (ii) an account of the origin of Carthage; (iii) an apology for not describing the First Punic War. I suggest that the war with Pyrrhus was contained wholly in Book VI, which was thus devoted to a man whom Ennius, it is clear, admired; and that Book VII, after a prologue and an apology, sketched the origins of Carthage, brushed aside, as it were, the First Punic War with a short outline, and narrated the winning of Sardinia and Corsica by Rome, her reduction of the piratic Illyrians to submission (here we may put some of the disputed fragments), and the conquest of Cisalpine Gaul. It is possible that the achievements of Hamilcar, Hasdrubal, and Hannibal in Spain were also sketched. Thus Book VIII began with the outbreak of the Second Punic War and carried events down to the departure of Scipio Africanus for Africa in 204 BC. This left Ennius free to devote all Book IX to the crowning achievement of his friend Scipio.

Servius, ad Aen., IX, 526 (528): ('ingentis) oras evolvite belli.' Hoc est.. . 'narrate non tantum initia sed etiam extrema bellorum'; nam orae sunt extremitates. Servius auctus: Est autem Ennianum —

Quis potis ingentis oras evolvere belli?

Cp. Quintil., VI, 3, 36 (... annali sexto' quis e.q.s.); Macrob., S., VI, 1, 18; Diomed., ap. G.L., I, 386, 1 K.

Prologue:

Servius, on 'Unroll ye this great war from end to end,' in Virgil: that is... Tell ye not only the beginnings, but also the conclusions of these wars; for by 'orae' is meant 'extremities.' An augments of Servius adds: It is further an expression of Ennius —

Who can unroll this great war from end to end?

Cicero, de Div., II, 56, 116: Herodotum cur veraciorem ducam Ennio? Num minus ille potuit de Croeso quam de Pyrrho fingere Ennius? Quis enim est qui credat Apollinis ex oraculo Pyrrho esse responsum? —

'Aio te Aiacida Romanos vincere posse.'

Primum Latine Apollo numquam locutus est; deinde ista sors inaudita Graecis est; praeterea Pyrrhi temporibus iam Apollo versus facere desierat; postremo, quamquam semper fuit, ut apud Ennium est, —

'stolidum genus Aeacidarum bellipotentis sunt magis quam sapientipotentis; tamen hanc amphiboliam versus intellegere potuisset 'vincere te Romanos' nihilo magis in se quam in Romanos valere.

Cp. (vers. 174): Quintil., VII, 9, 6: 'Aurel. Vict.,' de vir. illustr., 35, 1; Ammian. Marcell., XXIII, 5, 9; Porphy. ad Hor., A.P., 403; Charisius, ap. G.L., I, 271, 28 K: et alibi.

Pyrrhus receives an oracle of Apollo:

Cicero: Why should I take Herodotus to be more truthful than Ennius? Surely he was quite as capable of inventing stories about Croesus as Ennius was about Pyrrhus. For who is there who could believe that Apollo's oracle gave this answer to Pyrrhus? —

‘I say that you, O man sprung from Aeacus, The Romans can defeat.’

In the first place, Latin is a tongue in which Apollo never spoke; again, that particular reply is not known among the Greeks; and, moreover, in the time of Pyrrhus Apollo had already ceased to make verses; and lastly, although it has always held good, as we find in Ennius, that— ‘That tribe of blockheads, stock of Aeacus Are war-strong more than wisdom-strong’;

still, Pyrrhus would have had the sense to see that the double meaning of the line ‘you the Romans... defeat’ applied equally to himself and to the Romans.

177

Valla, ad Iuv., VII, 134: ‘Stlataria.’ Probus exponit illecebrosa. Ennius —
et melior navis quam quae stlataria portat.

177

Pyrrhus’ stormy crossing to Italy; his ship:

Valla: ‘Stlataria.’ Probus expounds: ‘alluring.’ Ennius —
and a better ship than such as carries foreign fripperies.

178

Festus, 170, fin.: ‘Navus’ celer ac strenuus... . Ennius lib. VI —
Navus repertus homo, Graio patre Graius homo, rex.

178

Pyrrhus was at first welcomed in Tarentum, 281 BC:

Festus: 'Navus,' swift and active.... E. in the sixth book —

A man of deeds was found, a Greek son of a Greek father, a king.

179

Festus, 424, 27: <Summ> ussi dicebantur <murmuratores>.... Ennius in sexto.. —

Intus in occulto mussabat.

Cp. Paul., ex F., 425, 5: 127, 6.

179

but he shewed himself a stern master:

Festus: 'Summussi' is a term which was applied to murmurers.... Ennius in the sixth book... —

Within (the people?) grumbled in secret.

180

Macrobius, S., VI, 1, 54: 'Pulverulentus eques furit; omnes arma requirunt' (Aen., VII, 625).. —

Balantum pecudes quatit; omnes arma requirunt.

180

A sudden raid near Tarentum by Lucius Aemilius Barbula?:

Macrobius, quoting Virgil: 'Through the dust the horsemen raged; all cried for weapons.'... —

He harried the bleating sheep; all cried for weapons.

181-5

Macrobius, S., VI, 2, 27:

Itur in antiquam silvam stabula alta ferarum. Procumbunt piceae, sonat icta securibus ilex fraxineaeque trabes cuneis, et fissile robur scinditur; advolvunt ingentes montibus ornos. (Aen., VI, 179 ff.; cp. Aen., XI, 134 ff.)

Incedunt arbusta per alta, securibus caedunt. Percellunt magnas quercus, exciditur ilex, fraxinus frangitur atque abies consternitur alta, pinus proceras pervortunt; omne sonabat arbustum fremitu silvai frondosai.

Homerus, Il., XXIII, 114:

οἱ δ' ἴσαν ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν· πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχμιά τ' ἦλθον. ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης, αὐτίκ' ἄρα δρυὺς ὑνικόμους ταναήκεϊ χαλκῷ τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσai πῖπτον. τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.

181-5

Preparations for burning the dead after the battle of Heraclea, 280 BC:

Macrobius, quoting Virgil:

They went into an old forest, deep dens of the wild; forward fell pitch-pines, clattered holms under hatchet-blows, clattered beams of ash-trees against wedges; splitting oakwood too they cleft, and rolled along lofty rowans of the mountains.

Ennius in the sixth book —

Then strode they through tall timber-trees and hewed With hatchets; mighty oaks they overset; Down crashed the holm and shivered ash outhacked; Felled was the lofty fir; they wrenched right down Tall towering pines; and every woody tree In frondent forest rang and roared and rustled.

Homer has:

And they went holding in their hands hatchets for cutting wood, and ropes well twisted, while mules walked on in front of them. And oft strode they uphill and downhill and sideways and crossing. But when they came nigh unto the shoulders of Ida which is full of fountains, then straightway they hewed leafy-topped oaks, pressing on with the long edge of bronze; and the trees crashing mightily fell; whereon these the Achaeans split up and hung

from the mules, and these tore up the ground with their feet through thick underwood, eager for the plain.

186-93

Cicero, de Off., I, 12, 38: Pyrrhi quidem de captivis reddendis illa praeclara

‘Nec mi aurum posco nec mi pretium dederitis nec cauponantes bellum sed belligerantes

ferro non auro vitam cernamus utrique; vosne velit an me regnare era, quidve ferat Fors, 190virtute experiamur. Et hoc simul accipe dictum: quorum virtuti belli fortuna pepercit, eorundem libertati me parcere certum est. Dono, ducite, doque volentibus cum magnis dis.’

Cp. Serv. ad Aen., X, 532; XII, 709; Verg., Aen., V, 385: Ducere dona iube. III, 12 cum sociis natoque Penatibus et magnis dis. VIII, 679 cum.. . magnis dis.

186-93

Pyrrhus replies to Fabricius, who came to ransom prisoners taken at Heraclea:

Cicero: And of Pyrrhus too there is that illustrious speech on the restoration of prisoners —

‘Gold for myself I ask not; no, to me ye shall not pay a price. Not chaffering war but waging war,

not with gold but with iron — thus let us of both sides make trial for our lives. To see what Mistress Chance may bring, whether it be you or I she wishes to be king — let it be by bravery that we make the test. And withal hear this word of mine: of those warriors to whose bravery war’s fortune has been kind, to the freedom of those same have I too planned to be kind. I give them to you, take them home — and with them I give you the blessing of the great gods.’

194-5

Cicero, de Senect., 6, 16: Ad Appii Claudii senectutem accedebat etiam ut caecus esset; tamen is cum sententia senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa quae versibus persecutus est Ennius —

‘Quo vobis mentes rectae quae stare solebant ante hac, dementes sese flexere viai?

Hom., Il., XXIV, 201: ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ’ ἧς τὸ πάρος περ | ἔκλε’ ἐπ’ ἀνθρώπους;

194-5

Fruitless embassy of Cineas to Rome. Appius Claudius Caecus protests against any acceptance of Cineas’ offers (cf. B. Luiselli, in Annali d. Facolta di lettere. Cagliari Univ. XXVIII. 1960):

Cicero: To Appius Claudius’ old age was added the infirmity of blindness; nevertheless, when the opinion of the Senate was inclined towards peace and alliance with Pyrrhus he did not hesitate to utter those famous thoughts which Ennius set forth in poetry —

‘Whither on your road have senseless turned your senses which hitherto were wont to stand upright?

196

Donatus, ad Ter., Phorm., V, 4, 2: ‘Parare animo’; et venuste additum animo. Ennius sexto —

‘Sed, quid ego hic animo lamentor?

Od., XI, 418: ὀλοφύραο θυμῷ.

196

Donatus on ‘in animo parare’ in Terence: the addition of ‘animo’ is graceful. Ennius in the sixth book —

‘But wherefore do I grieve now in my heart?

197

Varro, L.L., VII, 41: Apud Ennium —

Orator sine pace redit regique refert rem,
orator dictus ab oratione.

197

Cineas reports to Pyrrhus his failure at Rome:

Varro: In a passage of Ennius —

The spokesman came back without a peace, and brought the news to the king,
'spokesman' is a term derived from speech.

libertati me L m.l. cdd.

viai Lambinus via cdd.

198–9

Schol. Veron., ad Aen., V, 473: 'Hic victor superans (animis tauroque
superbus)'... . Ennius in VI —

'aut animos superant atque aspera prima ... fera belli spernunt.. .

198–9

The courage of the Romans?:

A scholiast, on 'Here the conqueror towering in pride of soul' in Virgil:
Ennius in the sixth book —

'Or they mount high in pride, and the rough beginnings... of war they spurn.

200–2

Nonius, 150, 5: 'Prognariter,' strenue fortiter et constanter... . —

'Divi hoc audite parumper; ut pro Romano populo prognariter armis certando
prudens animam de corpore mitto,

200–2

The battle of Ausculum, 279 BC Deems Mus devotes himself to the 'di

manes’:

Nonius: ‘Prognariter,’ actively, valiantly and steadfastly. (Non. is wrong. O. Skutsch, C.Q., Nov. 1960, 190, 193 ff.)... —

‘Ye gods, hear this my prayer a little while: just as from my body I breathe my last for the Roman people’s sake, with foreknowledge and awareness, in arms and in battle,

203

Festus, 438, 28: <Scitae alias quae sunt> bona facie, aas bons <artibus mulieres a p>oetis usurpantur... . Ennius in

VI —

lumen <ta..... > scitus agaso

aut cd. ast olim V animos cd. animo Keil fort. animis aspera prima Keil (Rh. Mus. VI, 375) asperrima Mai asp.. . rima cd.

iumenta Ilberg lumen Fest. iumentisque parum iam prodest scitus agaso coni. Havet, Rev. de Phil., IX, 167

203

Pyrrhus’ mahouts cut the traces of the Roman chariot-horses in the battle of Ausculum?:

Festus: ‘Scitae’ is a term applied by poets sometimes to women of good looks, sometimes to women who are of good accomplishments.... Ennius in the sixth (?) book —

The skilled driver..... the beasts.

204

Macrobius, S., VI, 22: ‘Quadrupedante putrem sonitu quatit ungula campum’ (Aen., VIII, 596). Ennius in VI —

Explorant Numidae, totam quatit ungula terram

204

Operations of Pyrrhus against the Carthaginians in Sicily, 277–276 BC:

Macrobius, quoting Virgil: ‘The four-footed beat of the hoofs shook the crumbling plain.’ Ennius in the sixth book —

The Numidians went scouting; their hoofs shook the whole ground.

205

Macrobius, S., VI, 1, 8: ‘Vertitur interea caelum et ruit Oceano nox’ (Aen., II, 250). Ennius in libro VI —

Vertitur interea caelum cum ingentibus signis.

205

The battle of Beneventum, 275 BC; Pyrrhus moves to attack the Roman camp by night?;

Macrobius, quoting Virgil: ‘Meanwhile round rolls the sky and night sets in from the Ocean.’ Ennius in the sixth book —

Meanwhile the sky rolls round with its vast constellations.

206

[Achilles Statius, ad Catull., LXIII, 40: ‘Lustravit aethera album’... . Ennius de sole... in VI —

Ut primum tenebris abiectis indalbabat,

Cp. Apulei., Met., VII, 1.]

206

[and dawn reveals his approach:

Achilles Statius: ‘He scanned the white ether’... Ennius on the sun... in the sixth book... —

When for the first time darkness was cast away and the day was whitening,]

207–8

Macrobius, S., VI, 1, 10: ‘Conciliumque vocat divum pater atque hominum

rex' (Aen., X, 2). Ennius in VI —

Tum cum corde suo divum pater atque hominum rex effatur.

Hom., Il., I, 544: πατήρ ἀνδρῶν τε θεῶν τε.

totum cdd.

tostam Stowasser trib. lib.· VII Kuypers

inalbabat dies Ach. dies· inalbebat Apulei. indalbabat | orta dies Wakefield
cuncta dies coni. V. reicil hoc fr. Bergk prob. Norden²⁰⁹

Cicero, de Re Publ., III, 3, 6: ex qua vita (sc. civili) sic summi viri ornantur, ut
vel M' Curius —

quem nemo ferro potuit superare nec auro.

207–8

A soliloquy of Jupiter (during the battle of Beneventum?):

Macrobius, quoting Virgil: 'and the father of the gods and king of men called
a council.' Ennius in the sixth book —

Then with all his heart the father of the gods and king of men spoke forth.

209

Triumph (275?) or death (270) of Manius Curius Dentatus:

Cicero: From such a life (i.e. of a statesman) men of the highest rank are
honoured, as for example Manius Curius —

whom none could overcome with iron or gold.

210–27

Gellius, XII, 4, 4: Descriptum definitumque est a Quinto Ennio in Annali
septimo graphice admodum sciteque sub historia Gemini Servilii, viri nobilis,
quo ingenio, qua comitate qua modestia.. . amicum esse conveniat hominis
genere et fortuna superioris —

Haece locutus vocat quocum bene saepe libenter mensam sermonesque suos

rerumque suarum comiter inperit, magnam cum lassus diei partem trivisset de
summis rebus regendis, consilio indu foro lato sanctoque senatu; 215quoi res
audacter magnas parvasque iocumque eloqueretur sed cura, malaque et bona
dictu evomeret si qui vellet tutoque locaret; quocum multa volup ac gaudia
clamque palamque, ingenium quoi nulla malum sententia suadet 220ut faceret
facinus levis aut malus; doctus fidelis suavis homo facundus, suo contentus,
beatus, scitus, secunda loquens in tempore, commodus, verbum paucum,
multa tenens antiqua, sepulta vetustas quae facit, et mores veteresque
novosque, tenens res 225multorum veterum, leges divumque hominumque,
prudenter qui dicta loquive tacereve posset. Hunc inter pugnas Servilius sic
conpellat.

L. Aelium Stilonem dicere solitum ferunt, Q. Ennium de semet ipso haec
scripsisse picturamque istam morum et ingenii ipsius Q. Ennii factam esse.

BOOK VII. Events leading to the Second Punic War

NOTE ON THE CLASH BETWEEN ROME AND CARTHAGE.

On this book see pp. 64–5. Stuart includes in it the end of the war with Pyrrhus. Norden, pp. 143–52 has devoted special attention to a reconstruction of the book; he would carry the narrative at least as far as the battle at the Trebia.

Vahlen, CLXXIX ff., believes that Ennius did include a fairly detailed narrative of the First Punic War. O. Skutsch, C.Q., XLIII, 1948, 94 ff.; W. Friedrich, Herm., LXXVI, 1941, 113 ff.

228

Festus, 340, 24: ‘Quianam’ pro quare.. . —

— quianam dictis nostris sententia flexa est?

Cp. Paul., ex F., 341, 9.

210–27

Prologue:

Gellius: There is a very clever and graphic description and definition by Ennius in the seventh book of the *Annals* (in a sketch of Geminus Servilius, a man of noble birth), of what temper and cheerfulness and modesty... it is seemly a man should show who is a friend of another his superior in birth and fortunes —

So saying he called to one with whom he shared willingly and cheerfully and right often his table, his talks, and his affairs, when, tired out, he had spent long hours of the day in managing the greatest affairs, by counsel given in the wide forum and sacred senate-house; one to whom care-free he would often speak out boldly matters great and small, and joke the while, and blurt out words good and bad to say, if so he wished at all, and store them in loyal keeping; one with whom he could share many a pleasure and many a joy both openly and secretly; whose nature no thought of mind led to do a bad deed lightly or with wrong intent; a learned, trusty, winsome man and a fine talker,

content with his own, happy and shrewd; one who spoke the right thing at the right time, and obliging; of few words; keeping many old-time ways of which a bygone age long buried is the maker, and manners old and new; keeping also to the modes of many a one of our elders, and the laws too of gods and men; one who could prudently speak out hearsay or keep it to himself. Him did Servilius, in the midst of battles, thus address.

They say that Lucius Aelius Stilo used to state that Quintus Ennius wrote this about none other than himself, and that the passage given here is a picture of the manners and temper of Quintus Ennius himself.

229–30

Festus, 476, 17: ‘Sas.’... Eiusdem lib. VII fatendum est eam significari cum ait —

nec quisquam sophiam sapientia quae perhibetur in somnis vidit prius quam sam discere coepit.

Cp. Paul., ex F., 477, 4.

228

Prologue, continued?

Festus: ‘Quianam’ for ‘quare’ and ‘cur’... —

For why has your intent been turned by my words?

231–2

Cicero, Brut., 19, 76: Tamen illius quem in vatibus et Faunis adnumerat Ennius, Bellium Punicum quasi Myronis opus delectat. Sit Ennius sane ut est certe perfectior: qui si illum ut simulat contemneret, non omnia bella persequens primum illud Punicum acerrimum bellum reliquisset. Sed ipse dicit cur id faciat —

Scripsere alii rem versibus

et luculente quidem scripserunt etiam si minus quam tu polite: nec vero tibi aliter videri debet, qui a Naevio vel sumpsisti multa, si fateris, vel si negas, surripuisti.

Prologue continued: Ennius alludes to his tale of his dream in the first book:

Festus: ‘Sas.’.. In the seventh book of the same poet it must be confessed that ‘earn’ is meant when he says — nor has any man seen in his dreams Wisdom (a name given to knowledge) before he has begun to learn her secrets.

232–4

Cicero, Brut., 18, 71: Quid? Nostri veteres versus ubi sunt?

quos olim Fauni vatesque canebant, quom nequ Musarum scopulos..... nec dicti studiosus quisquam erat ante hunc

ait ipse de se nec mentitur in gloriando.

231–2

The first Punic War; Ennius chooses to omit a detailed narrative of the war because Naevius and others have already sung about it:

Cicero: Nevertheless, the Punic War of this poet, whom Ennius counts among the seers and Fauns, gives delight as though it were a work of Myron. I grant you, to be sure, that Ennius is the more perfect poet as he certainly is; but if he really scorned Naevius, as he pretends, he would not, in working through all our wars, have left undone the famous First Punic War, a most bitter one. But in his own words he tells us why he does it. He says —

Others have written of the matter in verses

And nobly indeed they wrote, even though they did it in less finished fashion than you did; nor indeed ought it to appear otherwise to you who took many points from Naevius, if you confess it; or if you deny it, filched them.

235

Cicero, Orat., 51, 171: Ergo Ennio licuit vetera contemnenti dicere ‘versibus quos olim Fauni vatesque canebant,’ mihi de antiquis eodem modo non licebit? Praesertim cum dicturus non sim ‘ante hunc,’ ut ille, nec quae sequuntur —

Nos ausi reserare

Cp. Cic., Orat., 47, 157; de Div., I, 50, 114; Varro, L.L., VII, 36; Quintil., IX, 4, 115; Serv. auct., ad Georg., I, 11; Fest., 476, 10.

232–4

Cicero: Well? Our old verses, where are they? In his own words he speaks of himself (nor lies in his boasting) — which once upon a time the Fauns and Seers used to sing, when no one had surmounted the rough rocks of the Muses... nor was anyone mindful of style before this man...

83

235

Cicero: Therefore since it was allowed to Ennius, when he scorned the old poetry, to say ‘in verses which once upon a time the Fauns and seers used to sing,’ must I be forbidden to speak of archaic writers in the same fashion? Especially since I am not going to say ‘before me’ as he does, nor what follows —

’Twas I durst unbar...

236

Probus, ad Georg., II, 506: ‘Sarrano dormiat ostro.’ Tyriam purpuram vult intelligi Sarranum ostrum. Tyron enim Sarram appellatam Homerus docet, quem etiam Ennius sequitur auctorem cum dicit —

Poenos Sarra oriundos

236

The origins of Cartilage. The Carthaginian stock; the worship of Moloch:

Probus, on ‘that he may sleep on shell-dye of Sarra’ in Virgil: By shell-dye of ‘Sana’ he wishes us to understand Tyrian purple. For that Tyre was called Sana we are informed by Homer; Ennius also follows him as an authority when he says —

Phoenicians sprung from Sarra

Festus, 324, 15: 'Puelli' per deminutionem a pueris dicti sunt. Itaque et Ennius ait —

Poeni suos soliti dis sacrificare puellōs

Cp. Paul., ex F., 325, 5; Nonius, 158, 20.

237

Festus: 'Puelli' is a word derived in a diminutive form from 'pueri.' Thus Ennius says —

Phoenicians accustomed to offer up to the gods their own little sons

238

Cicero, de Inv., I, 19, 27: Historia est gesta res ab aetatis nostrae memoria remota, quod genus —

Appius indixit Karthaginiensibus bellum.

238

How the Romans and the Carthaginians first came into conflict?; Appius Claudius Caudex enters Sicily, 264 BC:

Cicero: 'History' means public events remote from the recollection of our own age; such as —

Appius proclaimed war against the Carthaginians.

239–40

Servius (auctus) ad Georg., II, 449: 'Buxum' lignum non arborem dixit, quamvis Ennii exemplo et arborem potuerit dicere neutro genere. Ille enim sic in septimo —

longique cupressi stant sectis foliis et amaro corpore buxum.

239–40

Events between the First and Second Punic Wars. Rome obtains Corsica (239

BC) and Sardinia (238):

Servius (supplemented): By ‘box’ Virgil meant the wood and not the tree, although in using the neuter gender he could have meant even the tree after the example of Ennius; for that poet has it thus in the seventh book —

and tapering cypresses with crenelled leaves, and the box too, with bitter body, stand straight.

241

Charisius, ap. G.L., I, 130, 29 K: ‘Frus.’ ‘Haec frus’ quia sic ab Ennio est declinatum Annalium libro VII —

russescunt frundes

241

Charisius: ‘Frus.’ Fern, gender because it is thus inflected by E. in the seventh book of the Annals —

the leaves turn ruddy

242–3

Nonius, 385, 5: ‘Rumor,’ favor, auxiliatio.. . —

Legio aggreditur Romana ruinas; mox auferre domos, populi rumore secundo.

242–3

Rome obtains Sardinia (238 BC):

Nonius: ‘Rumor,’ favour, aid.... —

The Roman army attacked the ruins; and next made away with the dwellings, cheered on by the crowd.

244

Festus, 428, 1: ‘Sos’ pro eos.. . —

Dum censent terrere minis, hortantur ibi sos.

244

War with the Illyrian pirates, 230–228 BC Complaints of the Greeks about half-hearted measures?:

Festus: ‘Sos’ for ‘eos’... —

While they were minded to startle them with threats, therewith they encouraged them.

245–6

Festus, 538, 34: ‘Tonsam’ Ennius significat remum, quod quasi tondeatur ferro, cum ait lib. VII —

‘Poste recumbite vestraque pectora pellite tonsis.’

Item —

Pone petunt, exim referunt ad pectora tonsas.

Cp. Paul., ex. F., 539, 13.

245–6

Advance of the Roman fleet under Cn. Fulvius and L. Postumius:

Festus: ‘Tonsa.’ By this word Ennius, when he says in the seventh book —

‘Lean ye right backward and beat ye your breasts with the trimmers’; means an oar, because as it were ‘tondetur,’ it is trimmed, with a knife; again —

Backward they reach, then again pull the trimmers to their breasts.

247

Festus, 170, 28: ‘Nare’ a nave ductum Cornificius ait.. . —

Alter nare cupit, alter pugnare paratust.

247

A sea-fight; Illyrians hard-pressed:

Festus: ‘Nare.’ Cornificius states that this word is derived from ‘navis’... —

The one wishes to float in flight; the other is ready to fight.

Priscianus, ap. G.L., II, 486, 13 K: ‘Mulgeo’ quoque mulsi facit.. —

Mulserat huc navem compulsam fluctibus pontus.

An Illyrian ship is driven ashore:

Priscianus: ‘Mulgeo’ likewise takes ‘mulsi’ for its perfect tense... —

Hither the sea had gently washed a ship buffeted by the billows.

Paulus, ex F., 500, 10: ‘Sibynam’ appellant Illyrii telum venabuli simile.
Ennius —

Illyrii restant sicis sibynisque fodentes.

The Illyrians resist stoutly:

Paulus: ‘Sibyna,’ a name given by the Illyrians to a javelin resembling a hunting-spear. Ennius —

The Illyrians stood fast and stabbed with curving knives and hunting-spears.

Nonius, 116, 2: ‘Gracilentum’ pro gracili.. —

Deducunt habiles gladios filo gracilento.

*War of the Boii and other Cisalpine and Transalpine Celts against Borne,
226–222 BC Preparations of the Gauls?:*

Nonius: ‘Gracilentum’ for ‘graoilos.’... — They beat out handy swords like slender thread.

Macrobius, S., I, 4, 17:... —

qua Galli furtim noctu summa arcis adorti moenia concubia vigilesque repente cruentant.

Quo in loco animadvertendum est non solum quod ‘noctu, ‘concubia’ sed quod etiam ‘qua noctu’ dixerit (Ennius); et hoc ponit in Annalium septimo... .

251–2

The Gauls near Clusium, 225 BC; terror at Rome; reminiscence of the invasion of 390 (? 387) BC:

Macrobius: — on that night the Gauls with stealth attacked the wall-tops of the citadel in the sleep-time, and on a sudden brought bloodshed on the sentinels.

In this passage we must notice that Ennius not only used ‘noctu’ and ‘concubia’ but also ‘qua noctu’; he puts this expression in the seventh book of the Annals....

253

Macrobius, S., VI, 1, 19: ‘Ne qua meis dictis esto mora: Iuppiter hac stat’ (Aen., XII, 565). Ennius in VII —

‘Non semper vestra evertit; nunc Iuppiter hac stat.’

253

Defeat of the Gauls at Telamon? 225 BC Speech of Gaius Atilius or of Lucius Aemilius:

Macrobius, quoting Virgil: ‘Let there be no delay to my commands. Jupiter stands on our side.’ Ennius in the seventh book —

Not always does Jupiter upset your plans; now he stands on our side.

254

Macrobius, S., VI, 1, 52: ‘Audentes fortuna iuvat.’ (Aen., X, 284). E. in VII

‘Fortibus est fortuna viris data.

254

Macrobius, quoting Virgil: ‘Fortune favours the daring.’ E. in the seventh book —

To men of fortitude is fortune granted.

255

Priscianus, ap. G.L., II, 223, 4 K: Sed Nar servavit a productam etiam in obliquis.. . —

Sulphureas posuit spiramina Naris ad undas.

Propertius, III, 3, 9:

Et cecinit.. . Regiaque Aemilia vecta tropaea rate.

255

The Via Flaminia is completed by Flaminius as far as Ariminum (220 BC); works built at the crossing of the river Nar between Narnia and Carsulae?:

Priscianus: But ‘Nar’ has kept the a long even in oblique cases.... —

He built blow-holes by Nar’s sulphury waters.

Second Illyrian War, 219 BC; suppression of Demetrius of Pharos by L. Aemilius Paullus:

Propertius says:

And he sang... of the royal trophies carried by Aemilius ship.

256–7

Servius (auctus) ad Georg., III, 116: Hic equitem.. . equum dicit... . Ennius Annalium septimo —

Denique vi magna quadrupes eques atque elephantī proiciunt sese.

Cp. Gell., XVIII, 5, 2: Non., 106, 30; Macrob., S., VI, 9, 10.

Cicero, pro Archia, 9, 22: Carus fuit Africano superiori noster Ennius, itaque etiam in sepulchro Scipionum putatur is esse constitutus ex marmore; cuius laudibus certe non solum ipse qui laudatur sed etiam populi Romani nomen ornatur. In caelum huius proavus Cato tollitur; magnus honos populi Romani rebus adiungitur. Omnes denique illi Maximi, Marcelli, Fulvii non sine communi omnium nostrum laude decorantur. Ergo illum qui haec fecerat, Rudinum hominem, maiores nostri in civitatem receperunt.

256–7

Second Punic War begins; Hannibal advances from 'New Carthage,' spring 218 BC:

Servius (supplemented): Here by 'equitem' Virgil means 'equumn.'... Ennius in the seventh book of the Annals —

Lastly, with mighty rush the horseman at a four-footed gallop and the elephants too hurl themselves onwards.

Some great men of whom Ennius wrote in Books VIII–XV

Cicero: Our poet Ennius was a dear friend of the elder Africanus, and that is why a marble statue of him, it is thought, was set up in the tomb of the Scipios. But his verses of praise are surely an adornment not only for him who is praised but also for the name of the Roman people. Cato, ancestor of Cato here, is extolled to the skies; this carries with it great honour for the history of the Roman people. In short, all those great names — the Maximi, Marcelli, Fulvii — are honoured by praise which is shared by all of us. Hence it was that he who had done all this, a native of Rudiae, was received by our ancestors into their citizenship.

BOOK VIII. The Second Punic War to the Departure of Scipio for Africa

258–9

Horatius, S., I, 4, 60: Non, ut si solvas —

Postquam Discordia taetra belli ferratos postes portasque refregit,
invenias etiam disiecti membra poetae.

Porphyrio ad loc. Est sensus: Si dissolvas versus vel meos vel Lucii, non invenes eadem membra quae sunt in Ennianis versibus, qui magno scilicet spiritu et verbis altioribus compositi sunt, velut hi sunt ‘Postquam e.q.s.

Cp. Verg., Aen., VII, 622: Belli ferratos rupit Saturnia postes. Serv., ad 622; Acro, ad Hor., l.c.

258–9

Outbreak of Discord:

Horace: You would not find the limbs of a poet even when dismembered, as you would if you were to break up the following —

After foul Discord broke open the ironclad doors and doorposts of war,

Porphyrio on this passage: The sense is: If you analyse my verses or Lucilius’, you will not find the same sort of ‘limbs’ as you would in Ennius verses, which are to be sure composed with mighty inspiration, with the use of a loftier diction as these are: ‘After...

260–1

Probus, ad Verg., Ecl., VI, 31.. . Hic (aer) est.. . qui nobis vivendi spirituum commeatum largitur. Hoc illud et Ennius appellavit in Annalibus —

corpore tartarino prognata paluda virago, cui par imber et ignis spiritus et gravis terra.

Cp. Varr., L.L., VII, 37; Fest., 546, 2.

Probus: Air surely is the thing which gives us supplies of the breath of life. 'Spiritus' is the name given to it by Ennius also in the Annals —

<Discord,> of hellish body daughter bred, woman of war in warrior's cloak, for whom water and fire and breath and heavy earth are equal.

Gellius, XX, 10, 1: 'Ex iure manum consertum' verba sunt ex antiquis actionibus... Ennius.. . verbis hisce usus est.. . tum ego hos versus ex octavo Annali absentes dixi.. . —

<proeliis promulgatis> pellitur e medio sapientia, vi geritur res, spernitur orator bonus, horridus miles amatur; 265haud doctis dictis certantes, sed maledictis miscent inter sese inimicitiam agitantes; non ex iure manum consertum, sed magis ferro rem repetunt regnumque petunt, vadunt solida vi.

Cp. Cic., Pro Mur., 14, 30 (proeliis promulgatis 'pellitur.. '); Cic., ad Fam., VII, 13, 2; Lactant., Div. Inst., V, 1, 5.

The people in time of war:

Gellius says: 'Ex iure manum consertum' are words drawn from ancient cases at law.... Ennius used these words... Then I myself recited from memory these lines from the eighth book of the Annals... —

When news of battles is proclaimed, away from view is Wisdom thrust, with violence is action done, scorned is the spokesman of good counsel, dear is the rude warrior. Not with learned speeches do men strive, but with evil speaking fall foul one of another, brewing unfriendliness. They rush to make joint seizure — not by law; rather by the sword do they seek a due return and aim at the first place, and move on with pack and press.

Priscianus, ap. G.L., II, 209, 6 K: Dido, Didonis... (210, 10 K) Ennius in VIII

Rome thinks lightly of the Carthaginians?:

Priscianus: Dido, Didonis.... E. in the eighth book —

Phoenicians sprung from Dido

Gellius, VI, 12, 7: Q.. . Ennius Carthaginiensium —

tunicatam iuventutem

non videtur sine probro dixisse.

Cp. Non., 536, 31.

Gellius: Quintus Ennius does not appear to have spoken of the Carthaginians as —

petticoated lads without scorn.

Ekkehart, ad Oros., VI, 6, 21 (de Hamilcare Rhodano): Ennius —

qualis consiliis quantumque potasset in armis.

The Romans were unaware of Hannibal's character:

Over a passage of Orosius, in a codex Sangallensis, referring to Hamilcar Rhodanus, Ekkehart wrote the following: Ennius has —

what kind of man he was in counsels, and how great his prowess in arms.

Ekkehart (?), ad Oros., IV, 14, 3 (de Hannibale): De quo Ennius —

at non sic duplex fuit hostis Aeacida Burrus.

Propertius, III, 3, 9–10:

Et cecinit.. . victricesque moras Fabii pugnamque sinistram

Cannensem et versos ad pia vota deos.

272–3

Over another passage of Orosius, in the same codex, referring to Hannibal, Ekkehart (?) wrote the following: On Hannibal Ennius has —

But not such a double-faced foe was Burrus sprung from Aeacus.

Election in 217 BC of Quintus Fabius Maximus (Cunctator) as dictator: Battle of Cannae, 216 BC; crisis of the war:

Propertius: And he sang... of Fabius' delays that were fraught with victory: and of the ill-starred fight of Cannae; and how the gods were turned to hear our heartfelt prayers.

274

Nonius, 150, 18: 'Praecox' et 'praecoca'.. . —

'praecox pugna est.

274

The Battle of Cannae. Aemilius Paullus, on the eve of Cannae, tries to persuade Terentius Varro not to accept battle:

Nonius: 'Praecox' and 'praecoca'... —

'Time is unripe for fighting.

275

Diomedes, ap. G.L., I, 382, 11 K: Apud veteres et abnueo dictum annotamus..
. —

'Certare abnueo; metuo legionibus labem.

275

Fears of Paullus:

Diomedes: In the old writers we notice that ‘abnuco’ is used... —

‘I refuse to join issue; I fear ruin for my legions.

276–7

Cicero, pro Balbo, 22, 51: Neque enim ille summus poeta noster Hannibalis illam magis cohortationem quam communem imperatoriam voluit esse —

‘Hostem qui feriet mihi erit Karthaginensis, quisquis erit; quoiatis siet.. .

276–7

Hannibal to his troops on the occasion of the battle of Cannae, BC 216:

Cicero: And further our renowned and greatest poet did not wish that famous encouragement to be Hannibal’s any more than one common to all commanders —

‘He who will strike an enemy — hear me! he will be a Carthaginian, whatever his name will be; whatever his country,

278

Festus, 220, 25: ‘Obstipum,’ obliquum.. . —

amplius exaugere obstipo lumine solis

278

The battle. The position of the sun favours both sides:

Festus: ‘Obstipum,’ slanting.... — to make much greater because of the slanting sunlight

279

Nonius, 217, 7: ‘Pulvis’ generis.. . feminini.. . —

iamque fere pulvis ad caelum vasta videtur

279

But the wind raised dust-clouds which hindered the Romans: Nonius: 'Pulvis' in the feminine gender... —

and just then a huge dust-cloud was seen to reach the sky.

280

Priscianus, ap. G.L., III, 479, 4 K: 'Denseo'.. . (480, 5) 'denso'.. . —

Densantur campis horrentia tela virorum.

280

The infantry engagement:

Priscian: 'Denseo' inflected as from 'denso'... —

The bristling spears of the warriors crowded thick upon the plain.

281

Macrobius, S., VI, 1, 52: 'Ac ferreus ingruit imber' (Aen., XII, 284). Ennius in VIII —

Hastati spargunt hastas; fit ferreus imber.

281

Macrobius, quoting Virgil: 'And a shower of iron comes thick.' Ennius in the eighth book —

The line of lancers scattered its lances; came a rain-storm of iron.

282

Paulus, ex F., 439, 7: 'Supernati' dicuntur quibus femina sunt succisa in modum suillarum pernarum. Ennius —

His pernas succidit iniqua superbia Poeni.

Cp. Fest., 438, 14.

282

Attack of the Numidians; Romans are mutilated:

Paulus: Men are called ‘supernati’ (ham-strung) whose upper thighs are cut through in the manner of pigs’ haunches. Ennius —

These the Poeni houghed, wicked haughty foes.

283

Macrobius, S., XI, 1, 22: ‘Quadrupedante putrem sonitu quatit ungula campum’ (Aen., VIII, 596). Ennius.. . in VIII —

Consequitur; summo sonitu quatit ungula terram.

Livius, XXII, 50: Haec ubi dicta dedit stringit gladium, cuneoque facto per medios vadit hostes.

283

Hasdrubal sends the Numidians in pursuit of the Romans:

Macrobius, quoting Virgil: ‘The four-footed beat of the hoofs shook the crumbling plain.’ Ennius in the eighth book —

They gave chase: with mightiest clatter their hoofs shook the ground.

The military tribune, P. Sempronius Tuditanus, leads a remnant through to Canusium:

Livy: When he had made this speech, he drew his sword, formed the men into a wedge, and charged through the midst of the enemy.

284–6

Macrobius, S., VI, 2, 16: ‘Multa dies variusque labor mutabilis aevi | rettulit in melius, multos alterna revisens | lusit et in solido rursus fortuna locavit (Aen., XI, 425–7). Ennius in VIII —

‘Multa dies in bello conficit unus.. . et rursus multae fortunae forte recumbunt; haudquaquam quemquam semper fortuna secuta est.

284–6

The Senators prevent panic at Rome?:

Macrobius, quoting Virgil: ‘Many a day and change of work in ever-varying

life have brought back countless men to better state; and fortune, her eye now here now there, has had the laugh and set men anew on foundation form.’
Ennius in the eighth book —

‘Many things does one day bring about in war... and many fortunes through chance sink low again. In no wise has fortune followed any man all his days.

287

Nonius, 435, 13: ‘Quartum’ et ‘quarto’.. . Ennius recte —

Quintus pater quartum fit consul.

Cp. Gell., X, 1, 6.

287

The fourth consulship of Fabius, 214 BC:

Nonius: ‘Quartum’ and ‘quarto.’ E. rightly has ‘quartum’ in —

Quintus the father was made consul for the fourth time.

288

Paulus, ex F., 193, 7: ‘Ob’.. . pro ‘ad,’ ut E. —

Ob Romam noctu legiones ducere coepit

Cp. Fest., 192, 15; id., 218, 9; Exc. ex cd. Cassin. 90, ap. C.G.L., V, 573, 45.

Propertius, III, 3, 11:

Et cecinit.. . Hannibalemque Lares Romana sede fugantes.

288

During the siege of Capua. Hannibal marches on Rome, 211 BC:

Paulus: ‘Ob,’... for ‘ad’; for example Ennius —

He began by night to lead his hosts against Rome.

His retreat:

Propertius: And he sang... how our Guardian Gods put Hannibal to flight from

their Roman home.

289

Festus, 234, 29: 'Oscos' quos dicimus ait Verrius Opsecos ante dictos teste Ennio cum dicat —

De muris rem gerit Opsecus.

289

Capua is stormed, 211 BC:

Festus says: 'Oscans.' Verrius states that the people we call by this name were formerly called the 'Opsecians,' his witness being Ennius, since he says —

The Opsecan gives battle from the wall.

290

Paulus, ex F., 88, 34: 'Meddix' apud Oscos nomen magistratus est. E. —

Summus ibi capitur meddix, occiditur alter.

290

Fate of Seppius Loesius and others of Capua:

Paulus: 'Meddix' is among the Oscans the name of a magistrate. Ennius —

There the chief magistrate was made prisoner, the other was slaughtered.

291

Schol. Bern. ad Georg., IV, 67: Ennius in VIII ait —

Tibia Musarum pangit melos,

291

Hymn of Livius Andronicus (?) to Juno, 207 BC?:

A scholiast: Ennius says in the eighth book —

The flute composed a song of music,

Priscianus, ap. G.L., III, 192, 9 K: Solent auctores variare figuras.. . ut Ennius

Optima caelicolum, Saturnia, magna dearum

Juno begins to favour the Romans:

Priscianus: Authors are wont to vary their figures... for example, Ennius —

Saturn's daughter, mighty among goddesses, dearest of those that dwell in heaven,

Servius, ad Aen., I, 281: 'Consilia in melius referet' quia bello Punico secundo, ut ait Ennius —

Romanis Iuno coepit placata favere.

Servius, ad Aen., I, 20; In Ennio.. . inducitur Iuppiter promittens Romanis excidium Carthaginis.

Servius: 'She will change her counsels for the better,' because in the Second Punic War, according to Ennius —

Juno was appeased and began to shew the Romans her good-will.

And Jupiter promises that destruction awaits Carthage:

Servius: In Ennius Jupiter is introduced as promising the Romans that Carthage shall be overthrown.

Macrobius, S., VI, 1, 20: 'Invadunt urbem somno vinoque sepultam' (Aen., II, 265). Ennius in VIII —

Nunc hostes vino domiti somnoque sepulti,

Cp. Lucret., V, 974, somnoque sepulti.

294

The drunken Gauls at the Battle of the Metaurus, 207 BC:

Macrobius, quoting Virgil: ‘They rushed on the city, which was buried in sleep and wine.’ Ennius in the eighth book —

And now the enemy, mastered by wine and buried in sleep,

295

Festus, 194, 12: ‘Occasus’.. . pro occasione.. . —

Ast occasus ubi tempusve audere repressit,

295

Festus: ‘Occasus’... for ‘occasio’... —

But when the occasion or the time smothered their daring,

296

Servius (auctus), ad Aen., IX, 641: ‘Mactus.’ Etiam mactatus dicebatur, ut Ennius —

Livius inde redit magno mactatus triumpho.

296

Triumphant return of the two consuls:

Servius (supplemented): ‘Mactus.’ Even the form ‘mactatus’ was used for this; for example, Ennius —

Thence returned Livius magnified with a great triumph.

297–9

Nonius, 151, 18: ‘Portisculus’ proprie est hortator remigum, id est qui eam perticam tenet quae portisculus dicitur qua et cursum et exhortamenta moderatur.. . —

tonsam ante tenentes parerent, observarent, portisculus signum quom dare coepisset.

297–9

New fleet of Scipio Africanus (consul, 205) in training?:

Nonius: ‘Portisculus’ is, in its proper sense, the term for the time-beater of a ship’s oarsmen; that is to say, the man who holds the staff for which the term ‘portisculus’ is used; by means of this he times the rhythm and ‘lay to’... —

that, holding the oar forward, they should obey and watch when the boatswain proceeded to give them the signal.

BOOK IX. Scipio's campaigns in Africa; Peace, 201 BC

300–5

Cicero, Brut., 15, 58: Est.. . sic apud illum (Ennium) in nono ut opinor Annali

Additur orator Cornelius suaviloquenti ore, Cethegus Marcus, Tuditano collega, Marci filius.

Et oratorem appellat et suaviloquentiam tribuit.. . sed est ea laus eloquentiae certe maxima —

... Is dictust ollis popularibus olim qui tum vivebant homines atque aevum agitabant, ‘Flos delibatus populi

Probe vero. Ut enim hominis decus ingenium sic ingeni ipsius lumen est eloquentia, qua virum excellentem praeclare tum illi homines florem populi esse dixerunt —

Suadaeque medulla.’

... hic Cethegus consul cum P. Tuditano fuit bello Punico secundo quaestorque is consulibus M. Cato modo plane annis CXL ante me consulem, et ipsum nisi unius esset Ennii testimonio cognitum, hunc vetustas, ut alios fortasse multos, oblivione obruisset.

Cp. Cic, de Senect., 14; Gell., XII, 2, 3 ff.; Quintil., II, 15, 4; XI, 3, 31; Serv. auct., ad Aen., VIII, 500; et fortasse Hor., Ep., II, 2, 115 ff.

300–5

M. Cornelius and P. Sempronius consuls, 204 BC

Cicero: The following is a passage in Ennius’ work, in the ninth book, I think, of the Annals —

Then Marcus Cornelius Cethegus, son of Marcus, a spokesman whose mouth spoke winsome speech, is put in as a colleague to Tuditanus.

He calls him an orator and also grants him winsomeness of speech... but the greatest stroke in praise of eloquence is surely this —

... By those fellow-countrymen who were then alive and had their being he was once upon a time called the ‘choice flower’ of the people,

Well said indeed. For, as the glory of a man is his natural talents, so the lustre of those very talents is eloquence; and a man surpassing in eloquence was admirably called by the men of that time ‘flower of the people — and the marrow of Persuasion.’

... This Cethegus was consul with Publius Tuditanus in the Second Punic War, and Marcus Cato was a quaestor in their consulship, in round numbers only one hundred and fifty years before my own consulship; and were this fact not known through the testimony of Ennius alone, antiquity would have buried this very Cethegus, as maybe it has buried many others, in oblivion.

306

Festus, 140, 21: ‘Metonymia’.. . quae continet quod continetur, ut Ennius ait

Africa terribili tremit horrida terra tumultu.

306

Scipio’s campaigns in Africa?:

Festus: ‘Metonymia’... when the meaning of a word contains exactly the contents of its equivalent; for example, Ennius when he says —

Trembled Africa, land rough and rude, with a terrible tumult.

307

Nonius, 472, 5: ‘Luctant’ pro luctantur.. . —

Viri validis cum viribus luctant.

307

Battle of Zama? 202 BC:

Nonius: ‘Luctant’ for ‘luctantur’... —

The soldiers struggled with sturdy strength.

Nonius, 217, 8: ‘Pulvis’.. . Feminini.. . —

Pulvis fulva volat

Nonius: ‘Pulvis’... of the feminine gender... Brown dust flies aloft

Noniua, 95, 30: ‘Debil,’ debilis.. . —

debil homo

Nonius: ‘Debil,’ the same as ‘debilis’... — a feeble fellow

Priscianus, ap. G.L., II, 485, 17 K: In geo desinentia.. (486) —

Cyclopis venter velut olim turserat alte carnibus humanis distentus

Priscianus: Verbs ending in geo... —

Just as the Cyclops’ belly once swelled high, stretched tight with human flesh

Servius (?) ad Georg., II, 437: ‘Undantem,’ abundantem.. . E. lib. IX —

praeda exercitus undat.

The spoils won after the battle of Zama:

Servius(?): ‘Undantem,’ the same as ‘abundantem.’... Ennius in the ninth book of the Annals — the army billowed in booty.

Nonius, 110, 8: 'Famul,' famulus.. —

... Mortalem summum Fortuna repente reddidit e summo regno ut famul
olimus esset.

Lucret., III, 1034–5:

Scipiadasi belli fulmen Carthaginis horror, Ossa dedit terrae proinde ac famul
infimus esset.

313–14

Hannibal's defeat?:

Nonius: 'Famul,' the same as 'famulus'... —

Fortune on a sudden casts down the highest mortal from the height of his
sway, to become the lowliest thrall.

315

Priscianus, ap. G.L., II, 278, 12 K: Ennius.. . in IX pro frugi homo frux ponit
quod est adiectivum —

'Sed quid ego haec memoro? Dictum factumque facit frux.

315

Scipio to Hannibal?:

Priscianus: Ennius... in the ninth book puts 'frux,' which is an adjective, for
'frugi homo' —

'But to what end do I speak so? "No sooner said than done" — so acts your
man of worth.

316

Varro, L.L., V, 182: 'Militis stipendia' ideo quod eam stipem pendebant; ab eo
etiam Ennius scribit —

Poeni stipendia pendunt.

316

Terms of peace imposed on Carthage, 201 BC:

Varro says: ‘Militis stipendia’ (soldier’s pay) is a term used because they weighed it as a ‘stips’ (small coins in piles). This is the derivation of ‘stipendia’ as used by Ennius among others —

The Poeni paid payments of money.

317

Macrobius, S., VI, 4, 17: (Vergilius) inseruit operi suo et Graeca verba,.. . auctorum.. . veterum audaciam secutus.. . Ennius in IX —

lychnorum lumina bis sex

317

Funeral of the slain?:

Macrobius: Virgil inserted into his work even Greek words... following the daring of ancient authors.... Ennius in the ninth book — twice six lighted lamps

318–19

Nonius, 66, 18: Politiones agrorum cultus diligentes.. . —

‘Rastros dentiferos capsit causa poliendi.... agri

318–19

Italy after the war? the soldiers must return to the soil:

Nonius: ‘Politiones,’ diligent cultivations of fields...

‘He will take toothed rakes for to dress the fields.

320–21

Nonius, 150, 37: ‘Perpetuassit’ sit perpetua, aeterna... —

‘libertatemque, ut perpetuassit quaeque axim

320–21

Let Rome's liberty be maintained:

Nonius: 'Perpetuassit,' may be perpetual, eternal... —

... 'and liberty, that it may last for ever and all that I may have done

Liber X

BOOK X. Wars with Macedon to the settlement with Philip, 196 BC, after the Battle of Cynoscephalae

322–3

Gellius, XVIII, 9: ‘Inseque’ quasi ‘perge dicere’.. . itaque ab Ennio scriptum in his versibus —

Insece, Musa, manu Romanorum induperator quod quisque in bello gessit cum rege Philippo.

Alter autem.. . perseverabat Velio Longo.. . fidem esse habendam, qui.. . scripserit non ‘inseque’ apud Ennium legendum sed ‘insece’.. . Cp. Paul., ex F., 79, 29. Hom., Od., I, 1.. . ἔννεπε Μοῦσα.. .

322–3

Prologue:

Gellius: ‘Inseque’ has the sense of ‘go on to tell,’ and this therefore is the form used by Ennius in these verses —

Go on, O Muse, to tell what each commander of the Romans wrought with his troops in war with King Philip.

But the other... insisted that we must trust Velius Longus,... who wrote that in Ennius we should read not ‘inseque’ but ‘insece.’...

324

Priscianus, ap. G.L., II, 541, 13 K: ‘Campso, campsas’ solebant vetustissimi dicere. Ennius in X —

Leucatan campsant.

324

First Macedonian War (214–205 BC); expedition of Valerius Laevinus (214):

Priscianus: The oldest writers used to say also ‘campso, campsas,’ bend. Ennius in the tenth book —

They doubled Leucate.

Isidorua, Orig., I, 35, 3: 'Zeugma' est clausula dum plures sensus uno verbo clauduntur.. . ut —

Graecia Sulpicio sorti data, Gallia Cottae.

Second Macedonian War, 200–196 BC Consuls of 200:

Isidore: 'Zeugma' is a period when more than one idea is completed by one verb... for example... —

Greece was given by lot to Sulpicius, Gaul to Cotta.

Cicero, de Re Publ., I, 18, 30: —

Egrege cordatus homo catus Aelius Sextus

qui egregie cordatus et catus fuit et ab Ennio dictus est non quod ea quaerebat quae numquam inveniret, sed quod ea respondebat quae eos qui quaesissent et cura et negotio solverent.

Cp. Cic, Tusc. Disp., I, 9, 18; de Orat., I, 45, 198; Varro, L.L., VII, 46; Pomponius, in Dig., I, 2, 2, 38.

Sextus Aelius Paetus, consul with Flaminius, 198:

Cicero: —

A man uncommonly well-witted, shrewd Sextus Aelius

who was a man of more than common wit and shrewd, and called such by Ennius not because he used to search for things which he could never discover, but because he used to give such answers as freed from anxiety and trouble those who had asked him questions.

Cicero, de Senect., 1, 1: —

‘O Tite si quid ego adiuvero, curamve levasso quae nunc te coquit et versat in pectore fixa, ecquid erit praemi?’

Cp. Donat., ad Ter., Phorm., prol. 34 ‘Adiutans’.. . Ennius.

327–9

Activities of T. Quinctius Flamininus in 198. A shepherd sent by the Epirote King Charopus to guide the Romans, asks:

Cicero: —

Titus, if it is I can help you in anything and lighten you of the worry which, stubborn in your breast, now sears and haunts you, will there be any reward?

330–1

Cicero, loc. cit.: Licet enim mihi versibus eisdem affari te, Attice, quibus affatur Flamininum —

‘Ille vir haud magna cum re sed plenus fidei,

quamquam certo scio non ut Flamininum —

‘sollicitari te Tite sic noctesque diesque.

330–1

Flamininus sent to Charopus to ask if the shepherd were trustworthy; the reply:

Cicero continues: for I may be allowed to address to you, Atticus, the same verses as those in which Flamininus is addressed by —

‘That man not blessed with wealth but full of loyalty, although I know for certain it is not, like Flamininus— ‘that you are care-worn, Titus, thus day and night.

332

Macrobius, S., VI, 1, 9: ‘Axem humero torquet stellis ardentibus aptum’ (Aen., IV, 482). Ennius.. . in X —

Hinc nox processit stellis ardentibus apta.

332

The night-march of Flaminius, guided by the shepherd:

Macrobius, quoting Virgil: ‘Atlas on his shoulder turns the heaven dotted with blazing stars’... Ennius in the tenth book —

And then the night went on, dotted with blazing stars.

333–5

Servius (auctus), ad Georg., IV, 188: ‘Mussant’ autem murmurant.. —

Aspectabat virtutem legionis suae expectans si mussaret, ‘quae denique pausa pugnandi fieret aut duri finis laboris?’

333–5

The Battle of Cynoscephalae, 197 BC; anxiety of Flaminius:

Servius (supplemented): ‘Mussant’ also means ‘they murmur’... —

He was watching the mettle of his army, waiting to see if they would grumble, saying ‘what rest will there be at last from our fighting, or end to our hard toil?’

336

Diomedes, ap. G.L., I, 382, 24 K: Veteres nonnulli ‘horitatur’ dixerunt.. —

... horitatur.. induperator

quasi specie iterativa.

336

Speech of Flaminius before the battle:

Diomedes says: Some old writers used the form ‘horitatur’... —

The commander... cheers and cheers them on ‘horitatur’ being as it were in iterative form.

Priscianus, ap. G.L., II, 30, 4 K: Vetustissimi non semper eam (sc. m) subtrahebant.. —

Insignita fere tum milia militum octo duxit delectos, bellum tolerare potentes.

The battle: special troop of Philip?:

Priscianus: The oldest writers did not always elide m;... —

Then he led some eight thousand warriors, wearing badges, chosen men, strong to bear war well.

Festus, 188, 16: ‘Nictit’ canis in odorandis ferarum vestigiis leviter ganniens..
—

Veluti si quando vinclis venatica velox apta solet si forte feras ex nare sagaci sensit, voce sua nictit ululatque ibi acute.

Cp. Paul., ex F., 189, 2.

Impatience of Flamininus’ army?:

Festus: ‘Nictit’ is a term used of a dog gently whimpering as he scents the tracks of wild animals... —

And just as sometimes a fleet hunting-dog, tied up by a chain, is wont to do if by chance her keen-scented nostril has caught scent of wild quarry — she lifts her voice in a whimper and straightway loudly gives tongue.

Diomedes, ap. G.L., I, 373, 5 K: ‘Pinsit’ secundum tertium ordinem.. —
pinsunt terram genibus.

Fighting on rough ground:

Diomedes: ‘Pinsit,’ according to the third conjugation... —

They bruise the ground with their knees.

343–4

Nonius, 370, 19: ‘Passum,’ extensum, patens; unde et ‘passus’ dicimus: quod gressibus mutuis pedes patescunt.. . —

Aegro corde † comis † passis late palmis pater

passis ait palmis patentibus et extensis.

343–4

Demetrius, younger son of Philip, taken by Rome as a hostage; the parting with Philip?:

Nonius: ‘Passum,’ stretched out, spread open: whence Ave also say ‘passus,’ step; because the feet spread open, as they step apart, each from the other... —

Sick at heart and with hands flung wide, the father...

By ‘passis’ as applied to ‘palmis’ he means open wide and outstretched.

345

Donatus, ad Ter., Phorm., II, 1, 57: ‘Columen vero familiae.’ Columen culmen an columen columna?... —

Regni versatam iam summovere columnam.

345

Lament of Philip on the exile of Demetrius?:

Donatus, on ‘Indeed the “columen” of his household’ in Terence: ‘Columen’ in the sense of summit or ‘columen’ in the sense of pillar?... —

‘They have now overturned and moved away the pillar of the realm.

BOOK XI. From the Peace made in 196 to the Opening of the War with Antiochus III (192 — 1); Cato in Rome and in Spain

346

Festus, 340, 22: ‘Quippe’ significare ‘quidni’ testimonio est Ennius lib. XI —

Quippe solent reges omnes in rebus secundis

sic cdd. aegro corde comis passis et alter. fr. passis late p. p. V. alii alia cf. St., p. 188, quae aegro | corde pater passis late palmis <lacrumatus> coni. aegro c. comis.. . passis late palmis ‘pater.. . Linds. fortasse a. | c. c. p. l. <et> p. p.

346

Greece after Philip’s defeat:

Festus: That, ‘quippe’ means ‘quidni’ Ennius is a witness in the eleventh book

—
Surely are all kings wont in times of good fortune...

347–8

Festus, 428, 11: ‘Sos’ pro eos.. . —

‘Contendunt Graecos, Graios memorare solent sos ngua longos per†.. .

Cp. Fest., 400, 19.. . † s appellat Enn †.. . † os Grai memo †.. . —

347–8

Flamininus proclaims ‘The Freedom of Hellas’; he points to the relation of the Romans to the Greeks:

Festus: ‘Sos’ for ‘eos’... —

‘They maintain that the Greeks — men are wont to speak of them as Grai — ... language through long...

349–50

Macrobius, S., VI, 1, 60: ‘Num capti potuere capi? Num incensa cremavit |

Troia viros? (Aen., VII, 295) Ennius in undecimo cum de Pergamis loqueretur

—
'quae neque Dardaniis campis potuere perire nec cum capta capi nec cum combusta cremari.'

349–50

Brachyllas (?) warns the Greeks against the power of Rome:

Macrobius, quoting Virgil: 'When captured, could they be in truth captured? No. And did Troy burning burn her warriors? No.' Ennius, when he was speaking about Pergama in the eleventh book, wrote —

'Troy's citadel, which on the plains of Dardanus could not perish or be captive when captured or when burnt become ashes.'

351

Festus, 250, 12: 'Petrarum' genera sunt duo, quorum alterum naturale saxum prominens in mare.. —

alte delata petrisque ingentibus tecta.

351

a place in Greece:

Festus: 'Rocks'; of these there are two kinds, of which one is natural stone jutting out into the sea... —

a cliff deep-falling, covered by mighty crags.

352

Nonius, 483, 1: 'Lacte' nominativo casu.. —

'et simul erubuit ceu. lacte et purpura mixta.

Non. 483 lib. X Par. 7666 Bamb. Lu. XI rell. essi (et si Par.) mulier crubuit cdd. et simul erubuit Gulielmus

352

Cato on the one-lime modesty of women:

Nonius: 'Lacte' in the nominative case... —

'and she blushed withal like milk and crimson mingled.

353

Nonius, 149, 27: 'Peniculamentum' a veteribus pars vestis dicitur.. —

'pendent peniculamenta unum ad quemque pediculum.

353

He contrasts the luxury of his own day.

Nonius: 'Peniculamentum'; a term which the old Romans use for part of a dress....— 'skirts hang low down to every little foot.

354–5

Nonius, 195, 10: 'Crux' generis.. . masculini.. . —

'malo cruce 'fatur' uti des,

Iuppiter!

354–5

He curses the 'moderns':

Nonius: 'Crux' of the masculine gender... —

Says he, 'Give them destruction, Jupiter, with titter hell!

356

Priscianus, ap. G.L., II, 445, 7 K: 'Sono,' sonas et sonis.. . —

Tum clipei resonunt et ferri stridit acumen;

356

Cato in Spain, 195 BC; battle with the rebels:

Priscianus: 'Sono' goes on both 'sonas' and 'sonis'... —

Then the round shields resounded, and the iron spear-points whizzed;

357

Priscianus, ap. G.L., II, 419, 16 K: A 'strido' alii 'stridi' protulerunt.. —
missaque per pectus dum transit striderat hasta.

357

*Priscianus: From 'strido' some have conjugated... 'stridi.' — and the spear,
shot into his breast, whizzed as it sped through.*

358

Charisius, ap. G.L., I, 200, 22 K: 'Hispane' Ennius Anna lium libro * —

Hispane non Romane memoretis loqui me.'

Cp. Fest., 400, 22.

358

A Spanish chief parleys with a Roman embassy?:

Charisius: 'Hispane' is a form used by Ennius in a book of the Annals —

'Report you: it is the Spanish that I speak, and not the Roman tongue.'

359

Paulus, ex F., 383, 16: 'Rimari' est valde quaerere ut in rimis quoque.

Fest., 382, 16.. . †.. . Ennius lib. X †.. . —

<rimantur> utrique.

359

Unplaced fragment:

Paulus says: 'Rimari' means to search thoroughly, as it were in the very
'rimae' crannies. Festus says:... Ennius in the eleventh book — both parties
pried.

BOOK XII.

360–62

Cicero, de Off., I, 24, 84: Quanto Q. Maximus melius de quo Q. Ennius —

Unus homo nobis cunctando restituit rem. Noenum rumores ponebat ante salutem; ergo postque magisque viri nunc gloria claret.

Cp. Macrob., S., VI, 1, 23: ‘Unus qui nobis cunctando restituit rem (Aen., VI, 846). Ennius in XII: ‘Unus.. . rem. Serv., ad Aen., VI, 845; Cic, de Senect., 4, 10; ad Att., II, 19, 2; Seneca, de Benef., IV, 27, 2; Seren. Sammon., de Med., 1092; Sueton., Tib., 21; Liv., XXX, 26, 7; Ov., Fast., II, 240–42: Polyb., III, 105, 8; Sil., VI, 613 s.

360–62

A reminiscence of Fabius Maximus Cunctator:

Cicero: How much better was the behaviour of Quintus Maximus of whom Ennius says —

One man by his delays restored the state; Hearsay he would not put before our safety; Hence to this day the warrior’s glory shines — In after time, and more than it shone once.

363–5

Priscianus, ap. G.L., II, 152, 17 K: ‘Acer’ et ‘alacer’ et ‘saluber’ et ‘celeber’.. . in utraque.. . terminatione communis etiam generis inveniuntur prolata.. . (153, 11 K).. . —

Omnes mortales victores, cordibus imis laetantes, vino curatos, somnus repente in campo passim mollissimus perculit acris.

Cp. Prisc, ap. G.L., II, 230, 5 K.

Gellius, XVII, 21, 43: Ennium.. . M. Varro.. . scripsit,.. . cum septimum et sexagesimum annum haberet, duodecimum Annalem scripsisse idque ipsum Ennium in eodem libro dicere.

363–5

Rejoicing after victory?:

Priscianus: ‘Acer’ and ‘alacer’ and ‘saluber’ and ‘celeber’ are found inflected in both -er and -is in both genders... —

Yes, all those victors, every single soul, Contented from the bottom of their hearts — Sleep on a sudden, over all the plain, Most soft thrilled tingling through them, tended well By wine.

Ennius mentions his age:

Gellius: Marcus Varro has recorded that Ennius, in his sixty-seventh year, wrote the twelfth book of the Annals; and that Ennius himself mentions this very fact in the same book.

BOOK XIII. The War with Antiochus perhaps to the departure of Lucius Scipio and Publius Scipio Africanus for the East in 190 BC

NOTE ON BOOK XIII

Only two extant fragments are definitely assigned to this book, and two others can be with probability added to these. The context of all of them must remain uncertain; but the book probably described the war with Antiochus to the departure of the two Scipios for Asia in 190. The following seems to me to be the most probable arrangement of the fragments. Lines 366–8 give us the only tradition which represents Hannibal as a would-be peacemaker between Rome and Antiochus. We cannot connect it very well with Gellius, V, 5, where Hannibal shows a veiled contempt of the army which Antiochus had gathered together before the battle of Magnesia; the tale looks like a fiction. Now in 193 Hannibal had a chance interview with the Roman commissioner P. Villius at Ephesus. Nothing vital was discussed, but the incident caused Antiochus to cast suspicion on all that Hannibal did (Livy, XXXV, 14). In the same year Antiochus held a council of war to which Hannibal was not invited (Livy, XXXV, 17 ff.). Hence lines 386–8 may well belong to a soliloquy of Antiochus, or a speech of his delivered at the council. In Livy, XXXV, 19 we have a warlike counterblast of Hannibal which he gave when he first discovered why he was out of favour with the king. It implies that the king suspected Hannibal of being at least pacific if not pro-Roman. Line 369 seems to belong to a narrative of fears felt at Rome and elsewhere in 192 lest Antiochus should cross into Europe like another Xerxes (V., CXCVIII). Line 370 suggests Antiochus in defeat, and since it is attributed by Gellius to Book XIII, would allude to the defeat of the king at Thermopylae in 191. Line 371 might well refer to the siege of Pergamum by Seleucus IV in 190 BC.

366–8

Gellius, VI, 2, 3: “Cor” masculino genere, ut multa alia, enuntiavit Ennius; nam in XIII Annali “quem cor” dixit.’ Ascripsit deinde versus Ennii duo... . Antiochus est qui hoc dixit Asiae rex.. . sed aliud longe Ennius. Nam tres versus sunt, non duo, ad hanc Ennii sententiam pertinentes, ex quibus tertium

versum Caesellius non respexit —

‘Hannibal audaci dum pectore de me hortatur ne bellum faciam, quem credidit esse meum cor suasorem summum et studiosum robore belli.

Cp. Non., 195, 19.

366–8

Antiochus suspects Hannibal (193 BC):

Gellius: ‘Ennius used “cor,” said Caesellius, as he did many other similar nouns, in the masculine gender; for in the thirteenth book of Annals he wrote “quem cor.”’ He then added two lines of Ennius.’... Antiochus, King of Asia, is the speaker of these words.... But what Ennius meant was something different by far. For there are three lines, not

two, which go to complete this utterance of Ennius; of these Caesellius overlooked the third —

‘while Hannibal with bold breast exhorts me not to make war — he whom my heart believed to be a most mighty counsellor, yea one devoted in war’s ruggedness.

369

Varro, L.L., VII, 21: ‘Quasi Hellespontum et claustra’ quod Xerxes quondam eum locum clausit; nam ut Ennius ait —

Isque Hellesponto pontem contendit in alto.

369

Reminiscence (192 BC) of Xerxes crossing from Asia to Europe (480 BC):

Varro: The phrase ‘As it were the Hellespont and its barriers’ comes from the fact that Xerxes at one time made a ‘barrier’ in that region. For, as Ennius says — and he stretched a bridge over deep Hellespont.

370

Gellius, XVIII, 2, 16: Nemo.. . tum commeminerat dictum esse a Q. Ennio id verbum (‘verant’) in tertio decimo Annalium.. . —

‘satin vates verant aetate in agunda?’

370

Antiochus laments his defeat at Thermopylae in 191 BC by Glabrio:

Gellius: No one on that occasion remembered that the verb ‘verant’ was used by Ennius in the thirteenth book of the Annals... —

‘Do seers, in all their life’s course, tell much of truth?’

371

Servius auctus, ad Georg., I, 18: ‘Favere’ veteres etiam ‘velle’ dixerunt. Ennius —

Matronae moeros complent spectare faventes.

Cp. Serv. auct. ad Georg., IV, 230.. . Ennius in XIII —

371

Siege of Pergamum by Seleucus IV in 190 BC?:

Servius (supplemented): ‘Favere.’ The old writers used it even in the sense of ‘velle.’ Ennius —

The matrons crowded the walls, eager to look on.

BOOK XIV. From the Departure of the Scipios to the settlement of Asia after the Battle of Magnesia

372–3

Gellius, II, 26, 21: Fecistique ut intellegerem verba illa ex Annali quarto decimo Ennii amoenissima.. —

Verrunt extemplo placide mare marmore flavo; caeruleum spumat sale conferta rate pulsum.

Cp. Priscian., ap. G.L., II, 171, 11 K (caeruleum e. q. s.).

372–3

Defeat of Polyxenidas by Aemilius Regillus at Myonnesus, 190 BC; departure of the Roman fleet:

Gellius: You made me understand those very charming words from Ennius' fourteenth book of Annals... —

Forthwith they gently swept a sea of yellow marble; green foamed the brine beaten by the thronging ships.

374

Macrobius, S., VI, 1, 51: 'Labitur uncta vadis abies' (Aen., VIII, 91). Ennius in XIV —

Labitur uncta carina, volat super impetus undas.

Cp. Verg., Aen., IV, 398, natat u. c.

374

The rapid advance:

Macrobius, quoting Virgil: 'Smooth glides the well-greased fir-wood through the waters.' Ennius in the fourteenth book —

Smooth glided the well-greased keel and its rush skimmed over the waves.

375–6

Macrobius, S., VI, 5, 10: ‘Despiciens mare velivolum’ (Aen., I, 224)... .
Ennius in XIV —

Quom procul aspiciunt hostes accedere ventis navibus velivolis,

Cp. Serv., ad Aen., I, 224.

placidum Parrhasius Prisc., ap. G.L., II, 171, 11 K: post pulsum vocabula per
mare trib. Enn. Krehl

375–6

The enemy is sighted near Myonnesus:

Macrobius, quoting Virgil: ‘Looking down on the sail-fluttering sea.’... Ennius
in the fourteenth book —

When they saw far off the enemy coming towards them with the breeze in
sail-fluttering ships,

377

Priscianus, ap. G.L., II, 473, 22 K: Haec.. . ipsa et secundum tertiam
vetustissimi protulisse inveniuntur coniugationem.. . —

Litora lata sonunt

377

The Scipios cross the Hellespont, 190 BC:

Priscianus: These same verbs are found, in the oldest writers, inflected
according to the third conjugation also... —

The broad beaches sound

378–9

Priscianus, ap. G.L., II, 501, 10 K: ‘Orior’ et ‘mорий’ tam secundum tertiam
quam secundum quartam coniugationem declinaverunt auctores.. . —

‘Nunc est ille dies quom gloria maxima sese nobis ostendat, si vivimus sive
morumur.’

Speech before the battle of Magnesia, 190 BC:

Priscianus: ‘Orior’ and ‘mорий’ are found to have been inflected by authors according to both the third and the fourth conjugation.... —

‘Now is the day when glory passing great Shows itself to us, whether we live or die.’

380

Macrobius, S., VI, 4, 6: ‘Tum ferreus hastis | horret ager’ (Aen., XI, 601). ‘Horret’ mire se habet, sed et Ennius in quarto decimo —

Horrescit telis exercitus asper utrimque.

... sed et ante omnes Homerus (Il., XIII, 339): ἔφριξεν δὲ μάχῃ φθισίμβροτος ἐγγείησι

Cp. Verg., Aen., VII, 526, XII, 663.

380

Beginning of the battle:

Macrobius, quoting Virgil: ‘Then the battle-field, all iron, bristles with lances.’ ‘Bristles’ is strange here. But Ennius too in the fourteenth book has —

On both sides the host bristles rough with javelins.

... But again earlier than all writers Homer said: ‘The battle, man-destroying, bristled with long spears.’

381–2

Priscianus, ap. G.L., II, 518, 13 K: Vetustissimi tamen tam producebant quam corripiebant supradicti verbi, id est tutudi, paenultimam... —

Infit, ‘O cives, quae me fortuna fero sic contudit indignum bello, confecit acerbo!’

381–2

Antiochus in his defeat:

Priscianus: Still, the oldest writers pronounced both long and short the penultimate syllable of the above-mentioned word (that is ‘tutudi’)... —

He began to speak— ‘O my countrymen, what fortune has thus bruised me — and I deserved it not — and has destroyed me in fierce, in bitter war!

383

Festus, 236, 5: ‘Ob’.. . pro ‘ad’.. . —

Omnes occisi, obcensique in nocte serena.

383

Burning of the dead after the battle:

Festus: ‘Ob’ instead of ‘ad’...

All butchered, and burnt in the clear calm night.

**BOOK XV. The Aetolian War, 189 BC, and the
Achievement of M. fulvius nobilior, whom ennius
celebrated elsewhere in a separate work (p ff.). The
original conclusion of the Annals**

384

Nonius, 114, 5: ‘Falae’ turres sunt lignae.. —

Malos diffindunt, fiunt tabulata falaeque

384

The siege of Ambracia by Fulvius Nobilior, 189BC:

Nonius: ‘Falae’ are wooden towers... —

They cleft the corner-beams; floors and siege-towers were built

385–6

Priscianus, ap. G.L., II, 280, 7 K: Ennius in XV Annali —

Occumbunt multi letum ferroque lapique aut intra muros aut extra praecipe casu.

Cp. Prisc, ap. G.L., II, 250, 9 K.

385–6

Priscianus: Ennius in the fifteenth book of the Annals —

Many were laid low by death with sword and stone in headlong fall within or without the walls.

387

Priscianus, ap. G.L., II, 259, 5 K: ‘Arcus’.. . invenitur.. . apud veteres etiam feminini generis.. . —

Arcus subspiciunt mortalibus quae perhibentur.. .

387

Priscianus: ‘Arcus’... is found even in the feminine gender in old writers... —

They look up at the bows (?), which are said by mortals...

A sortie

Macrobius: There are other passages (in Virgil), consisting of several lines, which Maro, with the alteration of a few words, transferred from the old poets to his own work.... The passage about Pandarus and Bitias opening the gates is taken from the fifteenth book of Ennius, who introduced the tale of how two Histrians during a siege burst out of the gate and caused a slaughter among the besieging enemy.

388–9

Cicero, de Senect., 5, 14: Sua enim vitia insipientes et suam culpam in senectutem conferunt, quod non faciebat is cuius modo mentionem feci Ennius

Sicut fortis equus spatio qui saepe supremo vicit Olympia, nunc senio confectus quiescit,

Equi fortis et victoris senectuti comparat suam.

Cp. Ὀλύμπια νικᾶν (Thuc, I, 126; al.).

388–9

Ennius' original ending to his Annals; his old age:

Cicero: For it is their own blemishes and their own sins that fools lay to the charge of old age, a thing which Ennius, of whom I made mention just now, was not wont to do, thus —

Just as a valiant steed, who has often won victories at the Olympic games in the last lap, now at length, worn out by old age, takes rest,

He is comparing his old age to that of a valiant and victorious horse.

Book XVI

affairs of Italy, the trial of the Scipios, the deaths of Scipio Africanus and of Hannibal, and the censorship of Cato. Nearly all the extant fragments seem to belong either to the Prologue of the book or to the Istrian War.

Cp. St., p ff.; Livy, XLI; Valmaggi, p ff.

BOOK XVI. From 188 BC to the end of the Istrian War

390

Festus, 340, 21: 'Quippo' significare quidni testimonio est Ennius.. . lib. XVI

—
Quippe vetusta virum non est satis bella moveri?

390

Prologue; past work; growing age:

Festus: That 'quippe' means 'quidni' Ennius is a witness... in the sixteenth book —

Surely it is enough that the old-time wars of warriors were undertaken!

391

Nonius, 219, 14: 'Pigret'.. . —

post aetate pigret subferre laborem.

391

Nonius: 'Pigret'... —

I am loth to take up the task late in ageing life.

392

Gellius, IX, 14, 5: 'Dies' pro 'diei' —

postremo longinqua dies quod fregerit aetas.. .

Plinius, VII, 101: Q. Ennius T. Aelium Teucrum fratremque eius praecipue miratus propter eos sextum decimum adiecit Annalem.

392

Gellius: 'Dies' instead of 'diei'... —

Lastly, that which the long age of my day has crushed....

But the heroism of two brothers re-inspires him:

Pliny: Quintus Ennius had a particular admiration for Titus Aelius Teucer and his brother, and on their account added to his *Annals* the sixteenth book.

393–4

Macrobius, S., VI, 1, 17: ‘Summa nituntur opum vi’ (Aen., XII, 552). Ennius... in XVI —

Reges per regnum statuasque sepulchraque quaerunt; aedificant nomen, summa nituntur opum vi.

393–4

A general remark on this period of Roman History?:

Macrobius, quoting Virgil: ‘They strain with all their might and main’: Ennius... in the sixteenth book —

Kings throughout their kingship are in quest of statues and sepulchres; they build up a name and strain with all their might and main.

395

Priscianus, ap. G.L., II, 152, 17 K: ‘Acer’... (153, 9 K)... —

Aestatem autumnus sequitur, post acer hiems it.

Cp. Serv., ad Aen., VI, 685; explanat. in Donat., ap. G.L., IV, 491, 26 K.

Cicero, de Prov. Consul., 9, 20: An vero M. ille Lepidus, qui bis consul et pontifex maximus fuit, non solum memoriae testimonio sed etiam *Annalium* litteris et summi poetae voce laudatus est quod cum M. Fulvio collega, quo die censor est factus, homine inimicissimo, in campo statim rediit in gratiam?

395

The turning years:

Priscianus: ‘Acer.’... —

Autumn follows on summer; after it comes keen winter.

Censorship of Marcus Aemilius Lepidus and Marcus Fulvius Nobilior, 179 BC:

Cicero: But is it not true that our famous Marcus Lepidus, who was twice consul and also pontifex maximus, is praised, not only by the record of tradition but also in the written evidence of Annals and by the greatest of our poets, because with his colleague Marcus Fulvius, a great enemy of his, on the day when he was made censor, he at once made a reconciliation in the Campus?

396

Festus, 386, 4: ‘Regimen’ pro regimento.. —

Primus senex bradys in regimen belloque peritus

396

An ageing Roman?:

Festus: ‘Regimen’ for ‘regimentum’... —

First the aged man, tardy in his ruling, skilled in war

397

Festus, 490, 29: ‘Spicit’ quoque sine praepositione dixerunt antiqui.. . et ‘spexit.’ Ennius lib. XVI —

Quos ubi rex Epulo spexit de cautibus celsis,

Cp. Varro, L.L., VI, 82.

397

The Istrian War, 178–7 BC:

King Epulo sees the Romans move on Lake Timavus:

Festus: ‘Spicit’ is likewise used by archaic writers without a preposition prefixed.... ‘spexit’ also. Ennius in the sixteenth book —

When King Epulo spied them from the top of high crags,

it Car. Sang. Mon. sit rell. fit Fabricius coll. Serv., ad Aen., VI, 685

bradys Mr. bradyn cd.

Epulo Bergk / / / pulo Fest. epulo Varro (Apulo Flor., I, 26: Aepulo Liv., XLI, 11, 1; at cf. Verg., Aen., XIII, 459 Ėpŭlo) populos olim V cautibus olim V cotibus Bergk nunc prob. V montibua Laetus contibus cd.

398

Festus, 220, 25: ‘Obstipum,’ obliquum.. —

montibus obstipis obstantibus unde oritur nox.

398

The Istrians from behind a hill keep watch over the Roman camp by the Lacus Timavus, 178 BC:

Festus: ‘Obstipum,’ slanting... —

Slanting mountains standing in the way, whence rises up the night.

399

Priscianus, ap. G.L. II, 278, 12 K: ‘Frux’ ἀπὸ τοῦ φρύγω.. —

‘Si luci si nox si mox si iam data sit frux.

399

The Istrians are well prepared:

Priscianus: ‘Frux’... derived from φρύγω...

‘If by daylight, if at night, if soon, if now we be given success.

400

Festus, 344, 32: <Quando.. .> —

‘Nox quando mediis signis praecincta volabit,

400

The Istrian plan of attack on the Romans:

Festus: ‘Quando’... —

‘When night shall fly girt up by constellations in her midst,

Macrobius, S., VI, 4, 19:... . ‘Nec lucidus aethra | siderea polus’ (Aen., III, 585). Ennius prior dixerat in XVI —

interea fax occidit oceanumque rubra tractim obruit aethra.

Dawn comes:

Macrobius, quoting Virgil: ‘Nor was there a clear and starlit heaven.’ Ennius had said before in his sixteenth book —

Meanwhile the torch dies out and pink trailing dawnlight covers the Ocean.

Servius (auctus) ad Georg., IV, 230: ‘Ore fave,’ cum religione ac silentio accede; in XVI Ennius —

Hic insidiantes vigilant, partim requiescunt contexti gladiis, sub scutis ore faventes.

Cp. Serv. (auct.) ad Georg., I, 18.

The Romans on the watch:

Servius (supplemented), reading ‘ore fave’ in Virgil: Come close with the silence of worship: in the sixteenth book Ennius —

Here in ambush they keep watch, while some of them take rest, guarded by their swords, keeping a shut mouth under their shields.

Festus, 171, fin.: ‘Navus,’ celer ac strenuus.. —

‘Navorum imperium servare est induperantum.

The tribune Aelius reminds the consul (A. Manlius Vulso) of his duty:

Festus: ‘Navus’ swift and strenuous... —

‘It is the part of commanders who are men of deeds, to keep discipline.

406

Festus, 476, 28: Idem (sc. Ennius) cum ait sapsam pro ipsa nec alia, ponit in lib. XVI —

‘quo res sapsa loco sese ostentatque iubetque.

Cp. Paul., 477, 6.

406

Aelius says he will stand his ground:

Festus: The same (i.e. Ennius), when he says ‘sapsa’ instead of ‘ipsa nec alia,’ writes in the sixteenth book —

‘in the place where my very duty displays itself and commands me.

407

Festus, 492, 5: ‘Speres’ antiqui pluraliter dicebant.. . —

‘Spero, si speres quicquam prodesse potis sunt,

407

The hopes of Aelius:

Festus: The archaic writers used a plural ‘speres’... —

‘I hope — if hopes can help at all,

408

Festus, 284, 30: ‘Prodit’.. . perdit.. . —

Non in sperando cupide rem prodere summam

Cp. Paul., ex F., 285, 14.

408

Possibly from the consul's reply to Aelius:

Festus: 'Prodit,' ... ruins... —

'Not to ruin the State by hoping eagerly

409–16

Macrobius, S., VI, 3, 1: Sunt quaedam apud Vergilium quae ab Homero creditur transtulisse; sed ea docebo a nostris auctoribus sumpta, qui priores haec ab Homero in carmina sua transtulerant.. . Homerus de Aiakis forti pugna ait (Il., XVI, 102) —

Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν. δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοὶ βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ πῆληξ βαλλομένη καναχὴν ἔχε· βάλλετο δ' αἰεὶ καὶ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὄμω· ἔκαμινεν ἔμπεδον αἰὲν ἔχων σάκος αἰόλον, οὐδ' ἐδύναντο ἄμφ' αὐτῷ πελεμίζειν ἐρείδοντες βελέεσσιν· αἰεὶ δ' ἀργαλέω ἔχετ' ἄσματι καὶ δέ οἱ ἰδρῶς πάντοθεν ἐκ μελέων ῥέεν ἄσπετος, οὐδέ πη εἶχεν ἀμπνεῦσαι, πάντα δὲ κακὸν κακῷ ἐστήρικτο.

Hunc locum Ennius in XVI ad pugnam C. Aelii tribuni his versibus transfert

Undique conveniunt velut imber tela tribuno: configunt parmam, tinnit hastilibus umbo aerato sonitu galeae, sed nec pote quisquam undique nitendo corpus discerpere ferro; semper abundantes hastas frangitque quatitque; totum sudor habet corpus multumque laborat, 415nec respirandi fit copia; praepete ferro Histri tela manu iacentes sollicitabant.

Hinc Vergilius eundem locum de incluso Turno gratia elegantiore composuit (Aen., IX, 803–811) —

Ergo nec clipeo iuvenis subsistere tantum nec dextra valet, obiectis sic undique telis obruitur, strepit adsiduo cava tempora circum tinnitu galea et saxis solida aera fatiscunt

discussaeque iubae capiti nec sufficit umbo ictibus; ingeminant hastis et Troes et ipse fulmineus Mnestheus; tum toto corpore sudor liquitur et piceum, nec respirare potestas, flumen agit, fessos quatit aeger anhelitus artus.

Aelius stands fast against violent attacks:

Macrobius: Virgil has certain passages which he is believed to have transferred from Homer; but I shall show that they are passages which were taken from authors of ours who, earlier than Virgil, had transferred these passages from Homer to their own poetic works.... Homer on a brave fight fought by Ajax has —

But Aias could no longer stand his ground; for distressed was he by spears. Yea, the will of Zeus overmastered him, the Trojans too who pelted him; dread was the rattle which his shining helmet thus pelted kept around his brows, for pelted was it again and again over its fair-wrought cheek-pieces. Weary was he too in his shoulder — the left where he firm and constant held his motley shield, nor could they by lunging all around him with their javelins so dash him off. And ever was he gripped in cruel gasping, while sweat unquenched poured down off his limbs from every point, nor could he in any wise draw breath; but on all sides heaped was hurt on hurt.

This passage Ennius in the sixteenth book transferred to the fight of the tribune C. Aelius, in the following lines —

From all sides the javelins like a rain-storm showered in upon the tribune, and pierced his buckler; then jangled the embossment under spears, the helmet too with brassy clang; but not one of them, though strain they did from every side, could rend apart his body with the iron. Every time he shakes and breaks the waves of lances; sweat covers all his body; he is hard distressed; to breathe he has not a chance. The iron came flying as the Histrians cast the spears from their hands to harass him.

By the use of this as an example Virgil, on the subject of Turnus hemmed in, has rendered the same passage with a more elegant grace —

Thus neither by the strength of his shield nor of his right hand can the young warrior withstand an onset so great, so overwhelmed is he by javelins cast at him from all sides: again and again his helmet jingles and jangles round the hollows of his temples, the firm plates of brass gave way under the

stones, and his horse-hair crest was struck from his head; the embossment could not bear the blows; the Trojans, yea and Mnestheus too like a thunder-bolt, redoubled the thrusts of their spears. Then over all his body sweat trickled and flowed in a dark stream; no power had he to draw his breath; a sick sore gasping shook his wearied limbs.

417

Macrobius, S., VI, 1, 24: 'Corruit in vulnus; sonitum super arma dedere' (Aen., X, 488). Ennius in XVI —

concidit et sonitum simul insuper arma dederunt.

Hom., Il., IV, 504 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

417

The death of Aelius?:

Macrobius: 'He fell forward upon the wound; his weapons dinned over him.' Ennius in the sixteenth book —

He tumbled and withal his armour dinned over him.

418

Diomedes, ap. G.L. I, 382, 21 K: 'Hortatur' . . . 'horitur' dixerunt.. . —
prandere iubet horiturque.

418

The Istrians prevailed; they feast in the Roman camp at the order of the king:

Diomedes: 'Horitur' was used for 'hortatur'... —

He orders and encourages them to break their fast.

419–20

Servius (auctus) ad Aen., XI, 19: Alii 'vellere' movere accipiunt. Ennius —
Rex deinde citatus
convellit sese.

The Romans recover their camp; King Epulo, half-drunk, escapes:

Servius (supplemented): Others take ‘vellere’ to mean ‘to move.’ Ennius —
Then the king, full roused, pulled himself up.

421

Varro, L.L., VII, 103: Multa ab animalium vocibus tralata in homines.. .
Ennii.. . ab haedo —

Clamor ad caelum volvendus per aethera vagit.

421

The siege of Nesactum by C. Claudius Pulcher, 177 BC?:

Varro: There are many sounds which though belonging to animals have been
used figuratively of men... Ennius... transferred from the kid —

The clamour rolling skyward bleated through the air.

422

Festus, 570, 8: ‘Vagorem’ pro vagitu.. . —

qui clamos oppugnantes vagore volanti

422

Festus: ‘Vagor’ instead of ‘vagitus’... —

this clamour... the besiegers... with winged bleating

423

Priscianus, ap. G.L., II, 518, 13 K (p. 140): Ennius.. . in XVI —

Ingenio forti dextrum latus pertudit hasta.

423

From scenes of battle:

Priscianus on 'tutudi':... E. in the sixteenth book —

The lance of sturdy mettle punched through his right side.

424

Macrobius, S., VI, 1, 50: 'Tum gelidus toto manabat corpore sudor' (Aen., III, 175). Ennius in XVI —

Tunc timido manat ex omni corpore sudor.

424

Macrobius, quoting Virgil: 'Then a cold sweat came oozing down all my body.' Ennius in the sixteenth book —

Then sweat oozed from all his fear-filled body.

425–6

Macrobius, S., VI, 1, 53: 'Apicem tamen incita summum hasta tulit' (Aen., XII, 492). Ennius in XVI —

tamen induvolans secum abstulit hasta

insigne.

425–6

Macrobius, quoting Virgil: 'Still the darting lance took away the helmet top.' Ennius in the sixteenth book —

Still the lance flying at him carried away with it the badge.

**BOOK XVII. Probably from the end of the Istrian War
to the Defeat of P. Licinius Crassus at Callinicus, 171
BC, during the third Macedonian War**

427

Festus, 510, 28: 'Specus' feminino genere.. . Ennius —

Tum cava sub monte late specus intus patebat.

Cp. Non., 223, 1; Priscian., ap. G.L. II, 260, 2 K (Ennius in XVII Annalium);
Serv., ad Aen., VII, 568.

427

Perseus of Macedon fortifies the passes of Tempe, 171 BC?:

Festus: 'Specus' in the feminine gender... Ennius —

Then a hollow cavern opened widely inwards under the mountain.

428

Priscianus, ap. G.L., II, 198, 6 K: Genetivum etiam in as (199, 4 K).. . —

... dux ipse vias

428

Perseus watches Crassus from Mount Ossa?:

Priscianus: Genitive even in -as... —

himself the leader of the way

429

Macrobius, S., VI, 1, 22: 'Quadrupedante putrem sonitu quatit ungula
campum' (Aen., VIII, 596). Ennius.. . in XVII —

It eques et plausu cava concutit ungula terram.

429

Defeat of P. Licinius Crassus in a cavalry-battle at Callinicus, 171 BC:

Macrobius, quoting Virgil: ‘The four-footed beat of the hoof shakes the crumbling plain.’ Ennius... in the seventeenth book —

The horsemen charged, and the beating of their hollow hoofs shook the ground.

430–32

Macrobius, S., VI, 2, 28: ‘Diversi magno ceu quondam turbine venti | confligunt zephyrusque notusque et laetus Eois | eurus equis (Aen., II, 416). Ennius in XVII —

Concurrunt veluti venti quom spiritus Austri imbricitor Aquiloque suo cum flamine contra indu mari magno fluctus extollere certant.

Homer, Il, IX, 4:

ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα Βορέης καὶ Ζέφυρος, τώ τε Θρήκηθεν ἤγον ἐλθόντ' ἑξαπίνης· ἄμυδις δέ τε κύμα κελαινὸν κορθύεται.. .

430–32

The clash:

Macrobius, quoting Virgil: ‘As from time to time with a great whirlwind gales set against each other meet in conflict — the west wind and the south, and the east happy in his horses of the dawn.’ Ennius in the seventeenth book —

They rushed together as when the breath of the showery Wind of the South and the Wind of the North with his counterblast strive to upheave billows on the mighty main.

Homer: As when two winds, the Northern and the Western, stir up the fishy sea; they come on a sudden, blowing from Thrace, and forthwith the black billow rises to a head,

433

Macrobius, S., VI, 1, 21: ‘Tollitur in caelum clamor, cunctique Latini’ (Aen., XI, 745). Ennius in XVII —

Tollitur in caelum clamor exortus utrimque.

Macrobius, quoting Virgil: 'Uproars to heaven a shout and the Latins, one and all,' ... Ennius in the seventeenth book —

Uproars to heaven the shout that rose from either side.

434–5

Servius (auctus), ad Georg., IV, 188: 'Mussant' hic 'murmurant'; quae vox ponitur et in tacendi significatione.. .

'Noenu decet mussare bonos qui facta labore nixi militiae peperere.

Cp. Serv. ad Aen., XII. 657; Paulus, ex F., 127, 7.

434–5

Slackness of discipline in the Roman army?:

Servius (supplemented): 'Mussant' here means 'murmurant'; it is a term which is also used with a sense of not speaking... —

No, it is not meet that good warriors should mumble; warriors who, straining in the toil of battle-fields, have given birth to deeds.

436–8

Nonius, 134, 19: 'Longiscere,' longum fieri vel frangi.. . —

neque corpora firma longiscunt quicquam.

idem —

quom soles eadem facient longiscere longe.

436–8

Unplaced fragments:

Nonius: 'Longiscere,' to become long, or to be broken... —

nor do their firm bodies languish at all.

The same poet —

when the sunny days shall make them lengthen long.

BOOK XVIII. Further Events of the year 171?

439

Nonius, 63, 4: Est autem gruma mensura quaedam qua fixa viae ad lineam deriguntur.. . Ennius lib. XVIII gruma derigere dixit —

degrumare forum

439

Making a camp:

Nonius: The ‘gruma’ is a certain measuring-instrument; by means of this, when it is fixed in position, roads are built in a truly straight line.... Ennius in the eighteenth book, for ‘to mark out with the measuring rod,’ uses the phrase —

to level off the meeting-place

440

Gellius, XIII, 21, 14: Contra vero idem Ennius in Annali XVIII —

aere fulva

dixit, non fulvo, non ob id solum quod Homerus ἡέρα βαθεῖαν (II., XX. 446, XXI, 6) dicit, sed quod hic sonus opinor vocabilior est visus et amoenior.

Cp. Gell., II, 26, 11.

440

The indecisive battle at Phalanna?:

Gellius: But on the other hand Ennius again in the eighteenth book of Annals writes —

a tawny mist

‘fulva’ not ‘fulvo,’ not only because Homer says ἡέρα βαθεῖαν but, I think, because he believed the former sound a to be more musical and pleasant.

Other Fragments of the Annals not assigned to any Book

From Book VIII or IX?

The six following fragments, to judge from the probable parallelisms in Virgil, come from a description of a sham naval fight or of a fleet in training; the racing ships are compared with racing chariots and horses. Cf. V., 87–8; H. A. Koch, *Exercit. Crit.*, 11; Norden, 165–7. The scene may be the sham display by Scipio at New Carthage in 210 b.c. (Livy, XXVI, 51; Polyb., X, 20, 1, 6); or at Syracuse in 204 BC (Livy, XXIX, 22); or possibly the frs. describe the training of Scipio's fleet in 205 (Livy, XXVIII, 45–6); or even the activities of the Spartan Nabis at Gytheion in 192 BC (Livy, XXXV, 25 ff.).

441

Festus 550, 22: 'Termonem' Ennius Graeca consuetudine dixit.. —

hortatore bono prius quam iam finibus termo

Cp. Paul., 551, 2.

Vergilius, Aen., V, 129–130, 139–141.

441

Festus: 'Termonem' is, as used by Ennius, a Graecism... —

... a good prompter before the boundary-post at the limits was now....

[Virgil describes a boat-race round a post set up by Aeneas.]

442

Isidorus, Orig., XIX, 1, 22: 'Celoces' quas Graeci κέλητας vocant, id est veloces biremes vel triremes agiles et ad ministerium classis aptae. Ennius —

Labitur uncta carina per aequora cana celocis.

Vergilius, Aen., V, 142–3.

442

Isidorus: 'Celoces' are what the Greeks call κέλητες, that is, swift biremes or triremes fitted for the service of a fleet. Ennius has —

The cutter Smooth o'er the white o' the waves on a keel very greasy she glided.

[Virgil goes on to describe the racing ships.]

443–4

Schol. Bern., in Georg., I, 512 (Ut cum carceribus sese effudere quadrigae)
'Carceribus,' ianuis. Ennius ait —

quom a carcere fusi currus cum sonitu magno permittere certant,

443–4

A scholiast, on Virgil's 'even as when teams of four pour out from the barriers': 'Barriers,' doors. Ennius says —

When pouring from the barriers the chariots with a mighty clatter strive to move headlong,

445

Charisius ap. G.L., I, 272, 22 K: Quemadmodum in navi auriga dici potest, ita et in curru gubernator, ut —

quomque gubernator magna contorsit equos vi,

Cp. Diomed., ap. G.L., VI, 457, 29 K: Quintil., VIII, 6, 9; Mar. Plot. Sac, ap. G.L., VI, 466, 29 K.

Vergilius, Aen., V, 144–147; Hom., Od., XIII, 81 ff.

445

Charisius: As in the case of a ship we can speak of a driver, so in the same way we can speak of a steersman in the case of a chariot, for example —

and when the steersman has turned his horses with a mighty pull,

[Virgil likewise compares the racing ships to racing chariots, and imitates Homer.]

446

Festus, 394, 32: 'Restat' pro distat ait... . Ennium ponere cum is dicat —

Impetus haud longe mediis regionibus restat.

Cp. Paul., 395, 7.

Vergilius, Aen., V, 218: illam fert impetus ipse volentem.

446

Festus: 'Restat.' Ennius is stated to use this word for 'distat' when he says —

Its rush not far off keeps steady in the middle regions of the course.

Virgil has: her own speed bears her flying on.

447

Festus, 550, 22: 'Termonem' Ennius Graeca consuetudine dixit... . —

Ingenti vadit cursu qua redditus terminus est.

Cp. Paul., 551, 2.

Vergilius, Aen., V, 241–243 (manu magna ex altero E. loco, fr. 541).

447

Festus: 'Terminus' is, as used by Ennius, a Graecism... —

with giant speed it goes along at the place where the boundary-post is set.

448

Cicero, de Nat. Deor., II, 2, 4: Illum vero et Iovem (invocant) et dominatorem rerum et omnia nutu regentem et, ut... . Ennius —

patrem divumque hominumque

Cp. Cic., id., 25, 64.

II., V, 425, 1 al.: πατήρ ἀνδρῶν τε θεῶν τε.

448

Cicero: Yes, men call upon him not only as Jupiter but also as lord of the

universe, and ruler of all things by his nod, and, as Ennius says —

father of gods and men

449

Varro, L.L., V, 65: Ennius.. . eundem (sc. Iovem) appellans dicit —

divumque hominumque pater rex

Cp. Enn., Ann., 207–8.

449

Varro: Ennius... calling upon the same god, says —

father and monarch of gods and men

450–51

Vergilius, Aen., I, 254–6:

Olli subridens hominum sator atque deorum vultu, quo caelum
tempestatesque serenat, oscula libavit natae.

Servius, ad 254: ‘Subridens.’ Laetum ostendit Iovem et talem qualis esse solet
cum facit serenum:... . Servius auctus ad loc. Ennius —

Iuppiter hic risit, tempestatesque serenae riserunt omnes risu Iovis
omnipotentis.

Homerus, Il., V, 426: ὥς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε.

450–51

Virgil says:

The begetter of gods and men, with a gentle smile for her in his look, with
which he calms the sky and the weather, gently kissed his daughter.

Servius, on ‘subridens’: ‘With a gentle smile.’ He represents Jupiter as happy
and such as he is wont to be when he brings calm weather.... An augments of
Servius adds: Ennius has —

Here Jupiter smiled, and with the almighty’s smile Smiled clear and calm all

weathers.

Homer says: So spake and smiled the father of men and gods.

452–3

Servius (auctus) ad Aen., I, 31: ‘Arcebat,’ prohibebat. Significat autem et continet. Ennius —

qui fulmine claro omnia per sonitus arcet,

Cp. Prob. (ad Verg. Ecl., VI, 31): Plane trinam esse mundi originem et Lucretius confitetur dicens... . ‘Omnia per sonitus arcet, terram mare caelum.’

Cp. Lucret., VI, 400.

452–3

Servius (supplemented): ‘Arcebat,’ kept off. It means also ‘contains.’ Ennius

—
who with bright thunderbolt Encloses all things in a burst of sound,

454

Cicero, de Div., II, 39, 82: Ad nostri augurii consuetudinem dixit Ennius —

Tum tonuit laevum bene tempestate serena.

Cp. Varr., ap. Non., 408, 3; Vergil., Aen., IX, 627 de parte serena | intonuit laevum; II, 693.

454

Cicero: It was with reference to our system of augury that Ennius wrote —

Then on the left, in weather clear and calm, He thundered a good omen.

Affairs of State.

455

Priscianus, ap. G.L., II, 334, 19 K: ‘Celerissimus’ pro ‘celerrimus.’.. . E. in Annalibus —

Exin per terras postquam celerissimus rumor

455

Priscianus: 'Celerissimus' for 'celerrimus.'... Ennius in the Annals —

‘And then after most swiftest rumour had spread through the lands,

456

Serv., ad Aen., XII, 709: ‘Inter se coisse viros et cernere ferro’; vera et antiqua est haec lectio. Nam E. secutus est... —

Olli cernebant magnis de rebus agentes.

Cp. Lucret., V, 393: Magnis inter se de rebus cernere certant.

456

Servius, on Virgil's 'making decision with the sword': This reading is true Latin and has ancient testimony. For he followed Ennius... —

Busied with great affairs they were making a decision.

457

Servius, ad Georg., II, 424:... ‘cum’ abundat... Ennius —

Effudit voces proprio cum pectore sancto;

id est proprio pectore, nam ‘cum’ vacat.

457

Servius, on ‘cum vōmēre’ in Virgil: ‘Cum’ is redundant... Ennius —

With his own hallowed heart he poured forth speech;

that is, ‘proprio pectore,’ for ‘cum’ has no force here.

458–9

Charisius, ap. G.L., I, 201, 15 K: ‘In mundo’ pro ‘palam’ et ‘in expedito’ ac ‘cito.’... Ennius —

‘tibi vita seu mors in mundo est’

Charisius: 'In mundo' for 'palam' and 'in expedito' and 'cito'... Ennius —
 'Whether it is life or death is now in readiness for you'

460

Servius (auctus) ad Aen., I, 69: 'Incute vim ventis.'... Ennius —
 dictis Romanis incutit iram

460

Servius (supplemented), on 'Strike strength into the winds' in Virgil:... Ennius —

By his words he struck wrath into the Romans

461

Cicero, ad Att., VI, 2, 8: Ain tandem, Attice, laudator integritatis et elegantiae nostrae —

Ausus es hoc ex ore tuo... ?

inquit Ennius, ut equites Scaptio ad pecuniam cogendam darem, me rogare?

461

Cicero: You don't say so, Atticus! You, who praised the nice honour of my conduct —

'Durst you thus out of your own mouth...

(says Ennius), ask me to give Scaptius some cavalry to collect his debts with?

462

Varro, L.L., VII, 12: 'Tueri' duo significat, unum ab aspectu... unde est Ennii... —

'Quis pater aut cognatus volet vos contra tueri?

462

Varro: ‘Tueri’ has two meanings, one derived from the idea of looking at, whence comes Ennius’ use of it... —

‘What man, father or kinsman, will wish to look you all in the face?’

463

Nonius, 230, 10: ‘Vultus’... neutro... Ennius —

‘Aversabuntur semper vos vostraque vulta

463

Nonius: ‘Vultus’... in the neuter... Ennius —

‘You and your faces will be ever turned away

464–6

Varro, L.L., VII, 103: Multa ab animalium vocibus tralata in homines.. . perspicua ut Ennii —

animus quom pectore latrat

... minus aperta ut... Enii a vitulo.. . eiusdem a bove —

clamore bovantes

eiusdem a leone —

pausam fecere fremendi.

Cp. Paul., ex Fest., 87, 9: ‘latrare’ Ennius pro poscere posuit. Homer., Od., XX, 13: κραδίη δέ οἱ ἔνδον ὑλάκτει, Il., II, 142: θυμὸν ἐνὶ στήθεσσιν ὄρινεν. et al.; Verg., Aen., V, 363: animusque in pectore.

464–6

Varro: Many animal sounds have been used figuratively of human beings;... of quite clear cases there is, for example, Ennius’ —

when his heart in his breast barks his wants

... and of less obvious cases there is for example...

... Ennius' usage drawn from the calf... and the same poet's usage drawn from the ox —

clamorously mooing

and also his usage drawn from the lion —

they put a stop to their roaring.

467

Augustinus, De Civ. Dei, II, 21: Sicut etiam ipse Tullius non Scipionis nec cuiusquam alterius sed suo sermone loquens in principio quinti libri (de Re Publica) commemorato prius Ennii poetae versu quo dixerat —

Moribus antiquis res stat Romana virisque.

467

Augustine: Just as Tully himself declared, speaking not in Scipio's nor anyone else's words but in his own person at the beginning of his fifth book (sc. On the Republic), having first quoted the line of Ennius where that poet had written —

On manners and on men of good old time Stands firm the Roman State.

468–9

Varro, R.R., III, 1, 2: In hoc nunc denique est ut dici possit, non cum Ennius scripsit —

Septingenti sunt paulo plus aut minus anni augusto augurio postquam incluta condita Roma est

Cp. Suet., August., 7.

468–9

Varro: With regard to this matter, only now could it be said, and not when Ennius wrote, that —

Seven hundred years it is, a little more or less, since renowned Rome was founded by august augury

Nonius, 197, 2: ‘Caelum’.. . masculino... . Ennius —

Fortes Romani sunt tamquam caelus profundus

Cp. Charis., ap. G.L., I, 72, 16 K; Vergil., Aen., I, 58: caelumque profundum.

Nonius: ‘Caelum’... in the masculine.... Ennius —

Brave are the Romans as the sky’s profound

Porphyrio, ad Hor., S., I, 2, 37: ‘Audire est operae pretium procedere recte | qui moechis non vultis ut omni parte laborent.’ Urbane abutitur Ennianis versibus —

‘Audire est operae pretium procedere recte qui rem Romanam Latiumque augescere vultis.’

Cp. Acr., ad loc.; Varr., ap. Non., 478, 16.

Porphyrio, on Horace’s words: ‘It’s worth your while, all you who wish no successful path for adulterers, to hear how they are burdened on all sides’: He wittily perverts lines of Ennius —

‘To hear is worth your while, all you who wish the Roman State to tread a successful path and Latium to increase.’

Servius, ad Aen., XI, 27: —

quem non virtutis egentem,

Ennii versus est.

Servius, on Virgil’s —

whom, lacking not of valour,

says: This is a line of Ennius.

474

Ekkehart, ad Oros., III, 9, 5 (Anno autem post hunc — sc. A.U.C. CCCCVIX — subsequenti): Ennius —

quom nihil horridius unquam lex ulla iuberet.

474

Over a passage of Orosius, in a codex Sangallensis, mentioning the punishment of Minucia a vestal virgin in 343 BC, Ekkehart wrote: Ennius —

since nothing more horrible did any law ever demand.

475

Nonius, 64, 29: ‘Propages’ est series et adfixio continuo vel longe ducta... .
Ennius —

nobis unde forent fructus vitaeque propagmen.

Cp. Non., 221, 12.

475

Nonius: ‘Propages’ is a connected series drawn out without a break, or at great length.... Ennius —

Whence there might be crops and prolonging of life for us.

476

Priscianus, ap. G.L., II, 470, 21 K: Proprie necatus ferro, nectus vero alia vi peremptus dicitur. Ennius —

Hos pestis necuit, pars occidit illa duellis.

476

Priscianus: ‘Necatus’ is the proper term to use of a man killed by the sword, but ‘nectus’ of a man killed by some other violence. Ennius —

Some a plague did kill; others of them fell in wars.

War.

477

Cassiodorius, ap. G.L., VII, 207, 1 K: ‘Cum’ praepositio per c scribenda est, ‘quum’ adverbium temporis, quod significat ‘quando,’ per q scribendum est discretionis causa, ut apud Ennium —

Cum legionibus quom proficiscitur induperator,

477

Cassiodorius: ‘Cum’ as a preposition must be written with a c; ‘quum’ as an adverb of time meaning ‘quando,’ with a q for the sake of distinction, for example in Ennius —

When the commander sets forth with his hosts,

478

Nonius, 214, 7: ‘Metus’.. . feminino... . Ennius —

Nec metus ulla tenet; freti virtute quiescunt.

Cp. Fest., 402, 15 (... Ennius.. . ‘nulla metus’); Il., XI, 9: ἠνορέη πίσυνοι.

478

Nonius: ‘Metus’... in the feminine.... Ennius —

Nor any fear holds them; trusting in their valiance, they rest.

479

Festus, 510, 17: ‘Sultis’ si vultis significat... . Ennius —

‘Pandite sultis genas et corde relinquit somnum.’

Cp. Paul., ex F., 66, 37 (15): genas Ennius palpebras putat cum dicit... .

479

Festus: ‘Sultis’ means ‘si vultis’;... Ennius —

‘Open your eyelids, will you all, and let your brains leave sleep behind.’

480

‘Lactantius’ ad Stat., Theb., VI, 27: ‘et cornu fugiebat somnus inani’.. . sic a pictoribus simulatur, ut liquidum somnum ex cornu super dormientes videatur effundere. Sic Ennius —

Quom sese exsiccat somno Romana iuventus.

480

‘Lactantius,’ on ‘And sleep fled away, his horn empty’ in Statius: Sleep is represented by painters so as to appear to pour out over slumberers liquid sleep from a horn. So Ennius has —

When the young warriors of Rome dry themselves from sleep.

481–2

Nonius, 134, 29: ‘Latrocinari,’ militare mercede... . Ennius —

... fortunasque suas coepere latrones inter se memorare.

481–2

Nonius: ‘Latrocinari’ to serve as a soldier for pay.... Ennius —

and the hired warriors began to talk among themselves of their fortunes

483

Nonius, 223, 33: ‘Sagum’.. . Masculini. Ennius —

tergus igitur sagus pinguis opertat

483

Nonius: ‘Sagum’... Masculine form. Ennius —

Therefore a thick cloak covers his back

484

Festus, 400, 29: Ennius.. . —

unus Surus surum ferre... tamen defendere posset

Suri autem sunt fustes, et ὑποκοριστικῶς surculi.

Cp. Fest., 424, 7, Paul., ex F., 425, 1.

484

Festus: Ennius... —

... one Syrian to carry a stake, still he could defend,...

‘suri’ are stakes; the diminutive is ‘surculi.’

485

Vergilius, Aen., XI, 307: Nec victi possunt absistere ferro. Servius auctus: Ennius —

Qui vicit non est victor nisi victus fatetur’

Varro et ceteri invictos dicunt Troianos quia per insidias oppressi sunt.

485

Virgil: Not when conquered can they have done with the sword. An augments of Servius adds: Ennius —

‘He who has conquered is not conqueror Unless the conquered one confesses it’

Varro and the rest speak of the Trojans as ‘unconquered’ because they were overthrown by trickery.

486

Festus, 434, 30: ‘Superescit’ significat supererit. Ennius —

‘Dum quidem unus homo Romanus toga superescit,

Cp. Paul., ex F., 435, 8.

486

Festus: ‘Superescit’ means ‘supererit.’ Ennius —

‘Yes, so long as one gowned man of Rome is left alive,

487

Varro, L.L., VII, 46: Apud Ennium —

Iam cata signa fere sonitum dare voce parabant,

‘cata’ acuta; hoc enim verbo dicunt Sabini.

487

Varro: In a passage of Ennius —

About then the shrill watchwords were making ready to give sound in a call,
‘cata’ means sharp; for this is the word used by the Sabines for ‘acuta.’

488

Paulus, ex F., 83, 16 (26): ‘Lituus’ appellatus quod litis sit testis... . Ennius —

Inde loci lituus sonitus effudit acutos

488

*Paulus: ‘Lituus’ was so called on the ground that it is a witness of ‘lis’
(strife)... Ennius —*

Thereupon the war-horn poured forth sharp sounds

489

Donatus, ad Ter., Phorm. III, 1, 1:... . ‘cum istoc animo’.. . Ennius —

Optima cum pulchris animis Romana iuventus

489

Donatus, on ‘With such faint spirit as that’ in Terence: Ennius —

The best youth of Rome with fine spirit

490

Paulus, ex F., 37, 24 (16): ‘Cracentes,’ graciles. Ennius —

Succincti gladiis media regione cracentes.

490

Paulus: 'Cracentes,' slender. Ennius —

Sword-girt and slender round the waist.

491

Servius, ad Aen., IX, 675: 'Armati ferro'; aut bene instructi armis aut, ut Asper dicit, ferrea corda habentes, id est dura et cruenta cogitantes, ut Ennium sit secutus qui ait —

succincti corda machaeris.

491

Servius, on 'Armed in iron' in Virgil: Either 'well equipped with arms' or, according to the statement of Asper, 'having hearts of iron,' that is, 'thinking hard and bloody thoughts'; this makes him follow Ennius, who says —

girt round their hearts with broadswords.

492

Servius (auctus) ad Aen., V, 37: 'in iaculis.' In hastis Ennius —

levesque sequuntur in hastis.

492

Servius (supplemented), on 'In spears' in Virgil: Ennius has 'in lances' —

and the light-armed followed in lances.

493

Paulus, ex F., 500, 18 (20): 'Siciles,' hastarum spicula lata. Ennius —

Incedit veles vulgo sicilibus latis.

493

Paulus: 'Siciles,' broad points of lances. Ennius —

The skirmishers, holding broad cutting-spears, advanced in a body.

494

Nonius, 555, 14: 'Falarica,' telum maximum... . Ennius —

... quae valide veniunt; falarica missa

Cp. Virgil., Aen., IX, 702: contorta falarica venit.

494

Nonius: 'Falarica,' a very large missile.... Ennius —

... which come sturdily; the fire-spear was hurled

495

Schol. Bern., ad Luc., Phars., I, 6: Infestisque obvia signis | signa, pares aquilas et pila minantia pilis'; Ennii versus —

Pila retunduntur venientibus obvia pilis

495

A Scholiast on Lucan's 'How standards faced enemy standards, eagles were matched one with another, and spears threatened spears': A line of Ennius —

Blunted back were spears that clashed against oncoming spears

496

Servius (auctus) ad Aen., XII, 294: 'teloque orantem multa trabali (... ferit)Ennius —

teloque trabali

496

Serving (supplemented) on 'and with a spear stout as a beam he smote him praying many a prayer' in Virgil: Ennius —

and with a spear stout as a beam

497

Paulus, ex F., 353, 1: 'Runa' genus tebi significat. Ennius —

runata recedit

id est proeliata. Cp. Fest., 352, 1.

497

Paulus: 'Runa' means a kind of spear. Ennius —

armed with spear, gave way

'runata,' that is, 'having given battle.'

498

Festus, 490, 15: 'Spira' dicitur.. . basis columnae... . Ennius quidem hominum multitudinem ita appellat cum dicit —

spiras legionibus nexit.

Cp. Paul., ex F., 491, 1.

498

Festus: 'Spira' is a term applied to the base of a pillar.... But Ennius gives the name to a multitude of men when he says —

coils wove he with his hosts.

499–500

'Lactantius,' ad Stat., Theb., XI, 56 (... iam gelida ora tacent; carmen tuba sola peregit): Ennius —

Quomque caput caderet, carmen tuba sola peregit et pereunte viro raucus sonus aere cucurrit.

Cp. Sil. Ital., IV, 169 ff.

499–500

'Lactantius,' on Statius... 'then his chill mouth fell silent; the trumpet finished alone its tune': Ennius —

And when his head was falling, the trumpet finished alone its tune; and even as the warrior did perish, a hoarse blare sped from the brass.

501–2

Servius, ad Aen., X, 396 (395–6): *Te decisa suum, Laride, dextera quaerit, | semianimesque micant digiti ferrumque retractant.*’ Ennii est, ut —

Oscitat in campis caput a cervice revulsum semianimesque micant oculi lucemque requirunt.

Cp. Sil. Ital., VI, 10; Vergil., Aen., IV, 691.

501–2

Servius, on Virgil’s ‘You, Larides, your severed right hand seeks — you — its master; and your fingers half alive lie twitching, and clench at the sword’: The idea is Ennius’, thus —

On the plains gaped his head torn out from the neck, and his eyes half alive lay twitching, and were fain to see the light.

503

Porphyrio, ad Hor., C., I, 9,1: *Vides ut alta stet nive candidum (Soracte)...* . ‘Stet’ autem ‘plenum sit’ significat, ut Ennius —

stant pulvere campi

et Vergilius (Aen., XII, 408): *Iam pulvere caelum | stare vides.*

503

Porphyrio, on Horace’s ‘Do you see how Soracte stands white in deep snow...?’...: ‘Stet’ means ‘is laden,’ as Ennius has it —

The plains stand thick with dust

and Virgil: ‘And now you see the sky stand thick with dust.’

504–5

Servius (auctus) ad Aen., I, 81 (82 *cavum conversa cuspidem montem | impulit in latus*):... . Ennius —

‘nam me gravis impetus Orci percutit in latus.

504–5

Servius (supplemented), on Virgil’s ‘With inturned spear he struck into the hollow mountain’s side’: Ennius —

‘for a heavy onset of Death strikes into my side.

506

Charisius, ap. G.L., I, 240, 6 K:... . Ennius quoque in Annalium libro —

Euax! Aquast aspersa Latinis.

506

Charisius:... Ennius also in a book of the Annals —

Bravo! The Latins were refreshed.

507–8

auctor, Bell. Hisp., XXXI, 6: Ita cum clamor esset intermixtus gemitu gladiatorumque crepitus auribus oblatus, imperitorum mentes timore praepediebat. Ut ait Ennius —

... <hic> pede pes premitur, armisque teruntur arma..... <viro vir>.

Cp. Fur. Bibac., ap. Macrob., S., VI, 3: ‘pressatur pede pes, mucro mucrone, viro vir.’ Vergil., Aen., X, 361: haeret pede pes densusque viro vir. Homer., Il., XIII, 130 s. (cp. XVI, 214 ff.): φράξαντες δόρυ δουρί σάκος σάκεϊ προθελύμνω Ἀσπίς ἄρ’ ἀσπίδ’ ἔρειδε, κόρυς κόρυν, ἀνέρα δ’ ἀνήρ.

507–8

The author of The Spanish War: Thus since shouts were mingled with groans, and a clattering of swords struck upon the ear, the din confused the minds of the raw levies. As Ennius says —

Hereupon foot pressed foot and weapons weapons rubbed, and warrior warrior thronged.

509

auctor, Bell. Hisp., XXIII, 2: Hic dum in opere nostri distenti essent, complures ex superiore loco adversariorum decucurrerunt nec detinentibus nostris multis telis iniectis complures vulneribus affecere; ut ait Ennius —

Hic tum nostri cessere parumper.

509

The same author: At this point, while our men were busied at the work, a number of our adversaries ran down from a higher level and by casting many spears wounded a number of our men who were unable to hold them back. As Ennius says —

Here now our men gave way a little while.

510

Servius (auctus), ad Aen., IX, 327: ‘Temere’... significat et subito. Ennius —
‘quo tam temere itis?’

510

Servius (supplemented) on Virgil: ‘Temere’... also means ‘suddenly.’ Ennius —

‘Whither go you all so rashly?’

511

Varro, L.L., VII, 100: Apud Ennium —

Decretum est stare <fossari> corpora telis.

Hoc verbum Ennii dictum a fodiendo, a quo fossa.

511

Varro: In a passage of Ennius —

Order was given to stand and delve into their bodies with spears.

This word ‘fossari’ in Ennius is derived from ‘fodio,’ whence comes the word ‘fossa.’

Isidorus, Orig., X, 270: 'Taeterrimus' pro fero nimium.. . Ennius —
taetros elephantos

Cp. Placid., ap. C.G.L., V, 157, 21: excerpt. ex cod. Cassin., ap. C.G.L., 581, 14 (... tetros elephantos † ad inguinem †).

Isidorus: 'Taeterrimus' for very savage.... Ennius —
foul elephants

Servius, ad Aen., IV, 404: —

It nigrum campis agmen

Hemistichium Ennii de elephantis dictum, quo ante Accius est usus de Indis.

Servius, on —

goes a black column upon the plains

in Virgil: a half-line of Ennius used of elephants. Accius used it earlier (sc. than Virgil) of Indians.

Priscianus, ap. G.L., II, 518, 13 K: 'Tutudi'.. . Ennius in Annalibus —

viresque valentes contudit crudelis hiems

Hic produxit paenultimam.

Priscianus: 'Tutudi'... Ennius... in the Annals —

and their sturdy strength cruel winter crushed

Here he has scanned the penultimate long.

516

Nonius, 211, 10: ‘Lapides ‘et feminino genere dici possunt ut apud Ennium —

Tanto sublatae sunt agmine tunc lapides,

ad Homeri similitudinem qui genere feminino lapides posuit.

Il., XII, 287: ὥς τῶν ἀμφοτέρωσσε λίθοι πωτῶντο θαμειαί. Cp. Od., XIX, 494.

516

Nonius: ‘Lapides.’ This term can be used also in the feminine gender; for example, Ennius —

With so great a column were stones then upraised,

This is after the manner of Homer, who used his word for ‘stones’ in the feminine gender.

517–21

Macrobius, S., VI, 3, 7: Homericus descriptio est equi fugientis in haec verba (Il., VI, 506 ff.)

ὥς δ’ ὅτε τις στατὸς ἵππος ἀκοστήσας ἐπὶ φάτνῃ δεσμὸν ἀπορρήξας θεΐῃ πεδίοιο κροαίνων, εἰθὼς λούεσθαι εὐρρεῖος ποταμοῖο, κυδίων· ὕψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται ὤμοις αἴσσονται· ὁ δ’ ἀγλαΐῃφι πεποιθώς, ῥίμφα ἐ γούνα φέρει μετὰ τ’ ἥθεα καὶ νομὸν ἵππων,

Ennius hinc traxit —

Et tum sicut equus qui de praesepibus fartus vincla suis magnis animis abruptit et inde fert sese campi per caerula laetaque prata celso pectore; saepe iubam quassat simul altam; spiritus ex anima calida spumas agit albas,

Vergilius ‘qualis ubi abruptis fugit praesepia vinclis’ et cetera.

[Vergilius, Aen., XI, 492 ff.]

Qualis ubi abruptis fugit praesepia vinclis tandem liber equus, campoque potitur aperto: aut ille in pastus armentaue tendit equarum aut assuetus aquae

perfundi flumine noto emicat arrectisque fremit cervicibus alte luxurians;
luduntque iubae per colla per armos.]

517–21

Macrobius: There is in Homer a description of a horse in flight, in these words:

Even as when a stalled horse full fed at the manger breaks his tether and gallops clattering over the plain, being wont to bathe himself in a fair-flowing river, glorying therein, high holds he his head, and round his shoulders floats his mane; and he trusting in his glory — swiftly do his limbs bring him to the haunts and pastures of mares,

From this Ennius derived the following —

And then just as a horse which, full fattened from the stalls, has burst his tether in his high fettle, and away with breast uplifted bears himself over the rich grey-green meadows of the plain; and withal again and again tosses his mane on high; and his breath born of his hot temper flings out white froth,

and Virgil: ‘As when, tether burst, has fled his stalls,’ and the rest.

[Virgil (speaking of Turnus) has:

As when, tether burst, has fled his stalls a horse, free at last and possessed of the open plain; maybe he makes for the pastures and herds of mares, or, accustomed to bathe in the water of a river known to him, flashes forth and neighs and lifting high his neck goes glorying; and his mane plays over his neck and shoulders.]

522

Charisius, ap. G.L., I, 83, 22 K: Quod Ennius ait —

It equitatus uti celerissimus,

barbarismus est.

522

Charisius: When Ennius says ‘celerissimus’ —

goes like the most swiftest cavalry,

it is a barbarism.

523

Servius, ad Aen., IX, 37 (38: Hostis adest. Eia! ingenti clamore per omnes | condunt se Teucri portas): ‘Hostis adest’; hic distinguendum, ut heia militum sit properantium clamor. Et est Ennianum qui ait —

Heia machaeras!

Ergo heia ingenti clamore dicentes ad portas ruebant, Alii ‘hostis adest, heia’ legunt.

195

523

Servius, on ‘The enemy is here, Hi! With a great clamour the Teucri betook themselves through all the gates,’ in Virgil: ‘The enemy is here.’ At this point we must punctuate so as to make ‘hi!’ a clamour of hastening soldiers. The idea belongs to Ennius, who says —

Hi, your swords!

Thus Virgil means: — shouting ‘hi’ with a great clamour they rushed at the gates. Others read ‘the enemy is here, hi!’

524

Priscianus, ap. G.L., II, 482, 34 H: ‘Detondeo’.. . detotondi. Ennius in Annalibus —

deque totondit agros laetos atque oppida cepit.

524

Priscianus: ‘Detondeo’... ‘detotondi.’ Ennius in the Annals —

Bare also stripped he the joyful fields, and he took the cities.

525

Servius, ad Aen., X, 6: 'Quianam.' Cur. Quare. Ennianus sermo est. Servius auctus: —

'Quianam legiones caedimus ferro?

525

Servius, on 'quianam' in Virgil: 'Quianam,' 'why?' 'for what reason?' The expression is Ennian. An augmenter of Servius adds —

'For why do we cut down the hosts with the sword?

526–8

Gellius, XVI, 10,1: Legebatur in consessu forte complurium Ennii liber ex Annalibus. In eo libro versus hi fuerunt —

Proletarius publicitus scutisque feroque ornatur ferro, muros urbemque forumque excubiis curant.

Cp. Non., 155, 21.

526–8

Gellius: At a sitting where a good many were present, it happened that a book chosen from Ennius' Annals was being read. In that book occurred these lines
—

The lowest breeders at the country's cost were armed with shield and savage steel; it was they with sentries guarded the city and its walls and mart.

529

Gellius, X, 29, 2: 'Atque' particula.. . si gemina fiat auget incenditque rem de qua agitur, ut animadvertimus in Q. Ennii Annalibus, nisi memoria in hoc versu labor —

atque atque accedit muros Romana iuventus.

Cp. Non., 530, 3. Cp. Il, XXII, 221: προπροκυλινδόμενος. Od., XVII, 525: προπρό Apoll. Rh., III, 453.

529

Gellius: The particle 'atque'..., should it be doubled, increases and intensifies the action with which it is connected, as we notice in the Annals of Quintus Ennius (unless, in giving this line, my memory is at fault) —

and then and then approached the walls young warriors of Rome.

530

Paulus, ex Fest., 559, 7: 'Trifax' telum longitudinis trium cubitorum quod catapulta mittitur. Ennius —

aut permaceret paries percussa trifaci

530

Paulus: 'Trifax,' a javelin three ells in length; it is shot from a catapult. Ennius —

or the party-wall pelted by long spears might crumble away

531

Festus, 140, 21: 'Metonymia' est tropos, cum significatur.. . a superiore re inferior, ut Ennius —

Cum magno strepitu Vulcanum ventus vegebat.

531

Festus: 'Metonymia' (change of names) is a trope which comes about when... a lesser thing is given its meaning from a greater one; for example, Ennius has —

With a great crackle the breeze blew big the Fire-God's blaze.

532

Schol. Bembin., in Ter., Heaut., II, 3, 16: 'Interea loci.' Loci parhelcon.. . Ennius —

Flamma loci postquam concussa est turbine saevo,

532

A scholiast, on 'interea loci' in Terence: 'loci' is redundant;... Ennius —

The flame there, when it had been tossed about in a fierce whirl,
Naval affairs.

533

Isidorus, Orig., XIX, 2, 4: 'Agea' viae sunt, loca in navi per qua ad. remiges hortator accedit; de qua Ennius —

Multa foro ponit et agea longa repletur.

533

Isidorus: 'Agea' means the footways, the spaces in a ship along which the boatswain approaches the rowers; on this Ennius has —

Many wares he put in the gangway; and the long passage was filled full.

534-5

Servius (auctus) ad Georg., I, 12: Cui prima frementem | fudit equum (... tellus). Nonnulli vero.. . 'cui prima frementem | fudit aquam' legunt, quod veteres murmura aquae fremitum dicebant. Ennius.. . —

ratibusque fremebat imber Neptuni.

Cp. Serv. auct., ad Aen.. XI, 299.

534-5

Servius (supplemented), on 'At whose bidding the Earth first gave birth to the neighing horse' in Virgil:... But some read 'cui prima frementem | fudit aquam,' because old writers used the term 'fremitus' for the roaring of water. Ennius... —

and Neptune's water roared with ships.

536

Servius ad Aen., VI, 705 (Lethaeumque domos placidas qui praenatat amnem): 'Praenatat,' praeterfluit... . Ennium igitur secutus est qui ait —

536

Servius, on 'and the river of Lethe which floats in front of the peaceful dwellings' in Virgil: 'Praenatat,' flows by. Thus it was Ennius whom he followed, who says —

and floating billows

537

Servius (auctus), ad Aen., IX, 327: 'Temere' significat sine causa. Ennius —
'Haud temere est quod tu tristi cum corde gubernas.

Cp. Aen., VI, 185 tristi cum corde volutat.

537

Servius (supplemented): 'Temere' means without cause. Ennius —

'No chance is it that you steer sad at heart.

538

Isidorus, Orig., XIX, 2, 12: 'Clavus' est quo regitur gubernaculum; de quo Ennius —

'dum clavum rectum teneam navemque gubernem.

Cp. Quintil., II, 17, 24.

538

Isidorus: 'Clavus' is that by which a rudder is guided; on this Ennius has —

'so long as I hold tiller straight and steer the ship.

539

Isidorus, Orig., XIX, 2, 14: 'Tonsilla' uncinus ferreus vel ligneus ad quem in litore defixum funes navium illigantur, de quo Ennius —

Tonsillas apiunt configunt litus aduncas.

Isidorus: 'Tonsilla,' an iron or wooden hook to which, when it is fixed on the shore, ships' hawsers are tied; on this Ennius has —

They transpierced the beach and tied up the hooked mooring-stakes.

540

Servius, ad Aen., VI, 545: 'Explebo numerum'.. . 'explebo' est 'minuam.'
Nam ait Ennius —

navibus explebant sese terrasque replebant.

540

Servius: 'Explebo numerum.'... 'Explebo' means I will diminish, for Ennius says —

They unfilled themselves from the ships and filled up the land.

541

Schol. Veron., ad Aen., V, 241 (Et pater ipse manu magna Portunus euntem | impulit): Ennius —

atque manu magna Romanos inpulit amnis.

Homer., Il., XV, 694–5: τὸν δὲ Ζεὺς ὥσεν ὀπίσθε | χειρὶ μάλα μεγάλῃ.

541

A Scholiast, on Virgil's 'And father Portunus himself with mighty hand drove him on his way': Ennius —

and with mighty hand the river drove the Romans on.

542

Gellius, VII, 6, 2: Cur autem non Q. quoque Ennium reprehendit (Iulius Hyginus) qui in Annalibus non pennas Daedali sed longe diversius —

Brundisium pulchro praecinctum praepete portu

Cp. Gell., IX, 4,1.

Gellius: Furthermore, why does he (Julius Hyginus) not call to task Quintus Ennius also, who in the Annals uses 'praepes' not of the wings of Daedalus, but of something quite different —

Brundisium belted by a beautiful fair haven

Porphyrio, ad Hor., S., I, 10, 30: 'Canusini more (bilinguis).' Bilinguis dicitur quoniam utraque lingua usi sunt... . Ideo ergo et Ennius et Lucilius —

Bruttace bilingui

dixerunt. Cp. Paul., ex F. 25, 21.

s iocatus videtur.. . et alibi —

Inde Parum<..... . ul>ulabant.

Porphyrio, on 'speaking two tongues like a man of Canusium' in Horace: 'Bilinguis' is the term used because the Canusians used both languages (Greek and Oscan).... On that account therefore both Ennius and Lucilius wrote —

a Bruttian speaking two languages

Festus, 400, 29: . . . Ennius iocatus videtur . . . et alibi —

Inde Parum<. ul>ulabant.

Festus:... Ennius seems to have jested... and elsewhere —

Thence... Paros... were wailing.

Consentius, ap. G.L., V, 400, 4 K: Poetae faciunt metaplasmos cum ipsi iam

scripturam relinquunt corruptam... . Ennius —

huic statuam statui maiorum obatus Athenis;

... per metaplasmm dempsit litteram r.

545

Consentius: Poets make metaplasms when they of set purpose leave a wrong spelling uncorrected.... Ennius —

To him of my forefathers did I raise in my bereave ment a statue at Athens;

... by a metaplasmm he has taken away (from orbatus?) the letter r.

546

Cicero, Tusc. Disp., I, 20, 45: Etenim si nunc aliquid adsequi se putant, qui ostium Ponti viderunt et eas angustias per quas penetravit ea quae est nominata Argo... . (Enn. Med., 257–8) aut ii qui Oceani freta illa viderunt —

Europam Libyamque rapax ubi dividit unda.

quod tandem spectaculum fore putamus cum totam terram contueri licebit?

Cp. Cic, de Nat. Deor., III, 10, 24.

<circum quam caerula salsa ul> suppl. Ilberg <cui caerula vi valida assultabant O. Mr. simulabant O. Skutsch.

m.

M (et alt. m. superscript.) maiorum abitratu (= arbitratu) Buttmann maiorem horto (= hortor) auream ahenis L magis mansuram auguro ahenis Ilberg obatus (fortasse maiorem obatus) W maiorem etiam arbitro ahenis Mariotti. qui 'Scip.' trib.

546

Cicero: For if now men who have seen the gate of the Black Sea and the narrows through which passed the ship which was called Argo...(Ennius, Medea)... or those who saw the familiar straits of the Ocean —

where the greedy wave parts Europe and Libya,

think they have achieved something, whatever kind of spectacle think we it will be when we shall be allowed to gaze on the whole earth?

Miscellaneous.

547–8

Vergilius, Georg., II, 42–44: —

Non ego cuncta meis amplecti versibus opto, non mihi si linguae centum sint
oraeque centum, ferrea vox.

Schol. Bern. ad 43: ‘Non mihi’ et reliqua. Homericus sensus; sic nam et Ennius —

Non si, lingua loqui saperet quibus, ora decem sint, innumerum, ferro cor sit
pectusque revinctum,

Il., II, 487–9:

πληθὺν δ’ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὀνομήνω, οὐδ’ εἴ μοι δέκα μὲν
γλῶσσαι δέκα δὲ στόματ’ εἶεν φωνὴ δ’ ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη.

Cp. Host., ap. Macrob., S., VI, 3, 6; Ov., Met., VIII, 533; Fast., II, 119; Trist.,
I, 5, 53; Sil., IV, 525 ff.; Vergil., Aen., VI, 625, al.

547–8

Virgil says:

Not all of it do I ask to embrace in my verses; not if I were to have a hundred
tongues and a hundred mouths and a voice of iron.

A scholiast on this passage: ‘not if I’ and the rest; the idea is taken from
Homer. And thus also writes Ennius —

Not if I were to have ten mouths with which my tongue could have skill to
speak words without number, and my heart and breast were fast bound in iron,

Homer has:

The common sort I could not number or name; no, not even if I were to have
ten tongues and ten mouths and a voice that none might break, and a heart of

bronze within me.

549

Augustin., Ep., 231, 3: Ego autem quod ait Ennius —

Omnes mortales sese laudari optant

partim puto approbandum partim cavendum.

Cp. Augustin., de Trin., XIII, 3, 6.

549

Augustine: But for my part I think that the remark of Ennius —

All mortal men long to be themselves acclaimed

should be partly approved of and partly avoided.

550

Servius, ad Aen., XII, 499 (Saevam nullo discrimine caedem I suscitaturarumque omnes effundit habenas). 'Irarum habenas'.. . hic moderate locutus est, nam Ennius ait —

irarum effunde quadrigas.

550

Servius, on Virgil's 'He wakened cruel slaughter that spared none, and let loose all the reins of wrath'; 'The reins of wrath'... here he used a moderate expression, for Ennius says —

Let chariots of wrathfulness loose like a flood.

551

'Macrobius,' ap. G.L., V, 651, 35 K: 'Eructo'.. . est a verbo erugit. Ennius —

Contempsit fontes quibus exerugit aquae vis.

Cp. op. cit., 626, 21.

551

Macrobius: 'Eructo'... is derived from a verb 'erugit.' Ennius —

He scorned the springs whence spirits out a rush of water.

552

Servius, ad Aen., IX, 163 —

vertunt crateras ahenos;

potantes exhauriunt; et est hemistichium Ennianum.

552

Servius, on a passage in Virgil: —

They tilted up the brazen bowls;

they drained at a draught; it is also a half-line of Ennius.

553

Gellius, III, 14, 4: Varro.. . disserit ac dividit subtilissime, quid dimidium dimidiato intersit, et Q. Ennium scienter hoc in Annalibus dixisse ait —

Sicuti si quis ferat vas vini dimidiatum,

Pars quae deest ei vaso non 'dimidiata' dicenda est sed 'dimidia.'

553

Gellius: Varro... discusses and distinguishes most acutely the difference between 'a half' and 'halved'; and he says that Quintus Ennius in the Annals was wise when he wrote —

Just as if a man were to bring a halved beaker of wine,

The missing part of that beaker should be spoken of as 'half,' not 'halved.'

554

Festus, 574, 1: (de veneno) * * * cuius color inficiendo mutatur, ut Ennius cum ait —

... quom illud 'quo iam semel est imbuta veneno'.. .

Festus (on poison):... whose colour is changed by adulteration, for example Ennius when he says —

When that proverb ‘by the poison with which it has now but once been imbued’...

Festus, 426, 33: ‘Solum,’ terram. Ennius.. —

sed sola terrarum postquam permensa parumper,

Cp. Varr., L.L., V, 22.

Festus: ‘Solum,’ earth. Ennius... —

But when she had passed swiftly over the fields of Earth,

Charisius, ap. G.L., I, 141, 24 K: ‘Partum’.. . Ennius —

iamque fere quattuor partum.. .

Charisius says: ‘Partum’... Ennius —

and by then almost of four parts...

Isidorus, de Nat. Rer., XII, 3: Partes autem eius (sc. caeli) haec sunt: cohūs axis cardines convexa poli hemisphaeria. ‘Cohūs’ ‘quod caelum continet. Unde Ennius —

vix solum complere cohūm terroribus caeli.

Isidorus: And the parts of the sky are the hollow, the axis, the hinges, the

vaults, the poles, and the hemispheres; ‘hollow’ is so called because it ‘holds’ the sky. Whence Ennius —

hardly to fill with terrors the hollow alone of the sky.

558

Isidorus, Orig., XVIII, 36, 3: Ideo rotis quadrigas currere dicunt sive quia mundus iste circuli sui celeritate transcurrit sive propter solem quia volubili ambitu rotat, sicut ait Ennius —

Inde patefecit radiis rota candida caelum.

Serv., ad Aen., VI, 748 (mille) rotam volvere per annos.. . est autem sermo Ennii.

558

Isidorus: They say that teams of four ‘run’ on ‘wheels’ because this our universe ‘runs’ out its course through the swiftness of its orbit, or because of the sun, since it ‘wheels’ in a circular revolution; thus Ennius says —

Then the white wheel laid open the sky with its rays.

Servius, on Virgil’s ‘they have rolled the wheel through a thousand years’:... and further this expression is Ennian.

559

Priscianus, ap. G.L., II, 170, 6K: ‘Iubar’ quoque tam masculinum quam neutrum proferebant. Ennius in Annalibus —

Interea fugit albus iubar Hyperionis cursum.

559

Priscianus: ‘Iubar’ also they used to inflect both as a masculine and as a neuter noun. Ennius in the Annals —

Meanwhile the white brilliance of Hyperion sped away on its course.

560

Servius, ad Aen., XII, 115: (116 lucemque elatis naribus efflant) . . . Ennianus

versus est ordine commutato. Ille enim ait —

funduntque elatis naribus lucem.

Cp. Mar. Victorin., ap. G.L., VI, 28, 7 K (efflantque), Sil., V, 56.

560

*Servius on Virgil's: 'And from uplifted nostrils they send out breaths of light':
This is a line of Ennius with a change in the order of words. For that poet says*

And they pour out a flood of light from nostrils uplifted.

561

Servius, ad Aen., I, 51 (Loca feta furentibus austris): 'Austris.' Figura est celebrata apud Vergilium et est species pro genere. Legerat apud Ennium —

furentibus ventis

561

*Servius, on Virgil's 'a place teeming with furious Southerlies': 'Southerlies.'
This is a figure of speech, namely, the particular for the general, which is
frequent in Virgil. He had read in Ennius —*

with raging winds

562

Osbern, ap. Mai, Class Auct., VIII, 332: 'Hoc momen, -nis' pro momento.
Unde Ennius —

vestro sine momine, venti.

Cp. Vergil., Aen., I, 133: meo sine numine, venti.

562

*Osbern: 'Hoc momen,' gen. 'mominis,' for 'momentum.' Whence Ennius —
without impulse of yours, o you winds.*

563

Servius, ad Georg., III, 76 (*Pecus generosi pullus in arvis | altius ingreditur et mollia crura reponit*). ‘*Altius ingreditur,*’ cum exultatione quadam incedit. ‘*Mollia crura reponit*’: Ennius de gruibus —

perque fabam repunt et mollia crura reponunt.

563

Servius, on Virgil's ‘A foal of high-bred stud lifts a high pace in the fields and places a pliant leg’: ‘lifts a high pace,’ advances with a kind of prancing. ‘Places a pliant leg’: Ennius on cranes —

and they creep through the beanfield, placing a pliant leg.

564

Charisius, ap. G.L., I, 18, 17 K: ‘*Aulai medio*’ Vergilius (Aen., III, 354); —

terrai frugiferai

Ennius in Annalibus.

Cp. Martial., XI, 90, 5; Mar. Plot. Sac, ap. G.L., VI, 449, 2K; etc.

564

Charisius: Virgil has ‘aulai medio,’ and Ennius in the Annals has —
of the fruite-bearing earthe

565

Gellius, XIII, 21, 13: Ennius autem ‘*rectos cupressos*’ dixit contra receptum vocabuli genus hoc versu —

Capitibus nutantes pinos rectosque cupressos

Cp. Non., 195, 23.

565

Gellius: Ennius too wrote ‘rectos cupressos’ against the accepted gender of the word, in this line —

pinos with nodding heads, and straight cypresses

The Biography



Aventine Hill, Rome — Ennius took up residence here in the literary quarter with the poet Caecilius Statius, a fellow adapter of Greek plays.

LIFE OF ENNIUS by E. H. Warmington



Quintus Ennius was born in 239 BC at Rudiae, now Rugge, in Calabria, or Messapia, and claimed, as a Messapian, to be descended from King Messapus. It was probably because this Italian district had been deeply influenced by Greek culture that Ennius was in later ages called 'Greek' or 'Half-Greek.' He was probably quite young when he learnt to speak not only Greek but Latin, for the colony of Brundisium was only twenty miles or so from Rudiae; he spoke Oscan also, and used to say that he had three 'brains' because he could speak Greek, Oscan, and Latin. From Jerome's mistake in saying that Ennius was born at Tarentum it is perhaps right to conclude that he was educated there.

He joined the Roman army and, according to Silius, rose to the rank of centurion. While he was serving in Sardinia in 204 BC, he was there brought to the notice of M. Porcius Cato, who was at that time quaestor. He is alleged to have instructed Cato in 'Greek letters,' which means that he introduced Cato to Greek literature if not to the Greek language. In any case he made a great impression on Cato, and was brought by him to Rome. There he lived on the Aventine, according to Jerome, and apparently tended grounds (*loca coluit*) sacred to Tutilina or 'Guardian Goddess,' according to Porcius (Licinus?) in a passage of Varro. He was doubtless attracted to the Aventine because in that region had been built, in honour of Livius Andronicus a temple of Minerva for the use of poets and actors. During the first years of his residence in Rome (which lasted during all the rest of his life) he appears to have earned his living chiefly by teaching Greek to Romans; but at the same time he took to writing original poetry which increased his income, the death of Livius Andronicus and the banishment of Naevius giving him a good opportunity within the range of drama. In the course of his writing he did much to establish a reasonable system of long and short syllables in poetry, and introduced into Latin the Greek hexameter. In due course he made friends with some of the most enlightened and influential Romans of the day, as is shown below. We can obtain a few glimpses of his character, and in this connexion it is worth while noting the good story which Cicero tells of him:

Scipio Nasica, who was consul in 191, when he once went to call on Ennius, was put off by the statement of Ennius' maidservant that the master was not at home. But Nasica had his suspicions that, at Ennius' orders, she had not told the truth. So a few days later when Ennius called on Nasica, and asked for him at the front door, Nasica, unseen within, shouted that he was not at home. When Ennius claimed to recognise Nasica's voice; Nasica replied 'Shame on you. When I asked for you, I believed your maidservant that you weren't at home; don't you believe me in person?' It is probably this story which gave rise to the tradition that on the Aventine Ennius lived a thrifty life and kept only one maidservant for his needs. However, it is probably a true tradition with regard to his early years in Rome, and it may be that Ennius never became a rich man; for he appears to have been poor even at seventy years of age. He was of a convivial nature, and perhaps drank more wine than was good for him. He said of himself 'I never poetise unless I have the gout,' and Horace says of him that he never 'leaped forward to sing of arms' (that is, he never went ahead with the composition of his *Annals*) unless he was drunk. Gellius quotes a fragment of Ennius in which the poet is alleged to describe his own character as that of a loyal, trustworthy, and intimate friend of those statesmen who chose to know him.

Ennius became indeed a close friend with some of the best Romans of this period, above all perhaps with Scipio Africanus, whom he celebrated in his poetry; and with Marcus Fulvius Nobilior and his son Quintus. When Marcus, consul in 189 BC, went to Aetolia, he took Ennius with him. Ennius went not to fight but doubtless because Marcus was a man of culture and Ennius intended to celebrate the coming campaign, as he afterwards did. Marcus doubtless rewarded Ennius well; a very late record states that, to his discredit, Marcus did no more than give to Ennius one military cloak out of the spoils taken at Ambracia. In 184 BC Marcus' son Quintus caused Ennius to be made a full Roman citizen with a grant of land either at Potentia in Picenum or at Pisaurum in Umbria; for it was apparently this Quintus Fulvius who was concerned in the foundation of a colony at both places in that year. Ennius' friendship with Scipio Nasica has already been indicated above. In the case of Cato, I think we can trace a loss of that old friendship which had been the making of Ennius. Cicero, in maintaining that the Romans were slow to appreciate poetry and did not honour poets as they should have done, shows

that Cato in a speech laid it to Marcus Fulvius' charge that he had taken poets (Ennius of course is meant) into his province. Now it might be said that Cato may simply have used this argument insincerely and merely as a political expedient against an unfriendly statesman; or that Cato implied that Rome and not a province was the right place for a good poet, especially one whom Cato himself had brought to Rome in the first place. But Cicero did not thus interpret Cato's speech, which was apparently extant in Cicero's time; and we must remember that Cato had developed an abiding hatred of new manners and especially of Greek culture amongst Romans, and conclude that Ennius had ceased to be a friend of Cato. There were two reasons, I think, for this estrangement: Cato found that Ennius was, after all, for his taste much too deeply engaged in Greek culture and in expounding of it to Romans and in transferring it into Latin; Ennius had shown himself to be something of an Epicurean, and in works like Epicharmus and Euhemerus, and elsewhere, was expressing opinions which Cato believed to be subversive of Roman religion and manners. And further, Cato had already quarrelled with Ennius' friends such as the Scipios, partly again because of their love of Greek culture.

There is one other man of affairs between whom and Ennius we can certainly trace some connexion. One of Ennius' neighbours was Servius Galba. This was probably Servius Sulpicius Galba who was praetor urbanus in 187 BC and was a friend of M. Fulvius. There is, however, much doubt concerning A. Postumius Albinus, who was praetor in 155, consul in 151. He, according to an isolated manuscript, dedicated to Ennius, who must have been growing old then, a history written by Albinus (obviously as a young man) in Greek.

Of friendship between Ennius and other primarily literary men we can discover little. We do not know that he was ever acquainted personally with his older contemporaries, the poets Livius Andronicus and Naevius, for the former's death and the latter's exile came about the time in which Ennius reached Rome. Still, years after Naevius' death, Ennius did, in his *Annals*, rightly disparage the ruder style of Naevius' Punic War while recognising its value as an historical record, and imitating a phrase or two. Nor, again, is there evidence that he was acquainted with Plautus, who lived for twenty years after Ennius first came to Rome, though we know that Plautus was acquainted with Ennius' plays. Plautus was a writer of comedies, whereas

Ennius' dramatic talent was expended almost entirely on tragedies. But Ennius does indeed appear to have made friends with the comic writer Caecilius Statius, an Insubrian Gaul; his life is described, so far as we know it, below, and the remains of his work are included in this book. Jerome says that Caecilius was 'at first' (that is, at one time) a 'contubernalis or close comrade of Ennius. In fact Caecilius appears to have remained a friend until Ennius' death which came first, and to have been cremated near the place where Ennius' body also was burnt. And lastly, Ennius must presumably have known the tragic poet M. Pacuvius, a Calabrian of Brundisium (220 BC — c. 132), because he was a son of Ennius' sister. But it is doubtful whether Pacuvius, who was for many years a painter, not a playwright, by profession, had done much by way of composition of tragedies before his uncle's death in 169 (see below). According to one Pompilius, Pacuvius was a 'discipulus' of Ennius. This may mean that Pacuvius was merely inspired to emulate Ennius in the composition of tragedy and possibly too of satire, in which Pacuvius is known to have indulged.

In the year 169, at the age of seventy, just after he had produced the tragedy *Thyestes*, and still, according to Cicero, calmly bearing and almost enjoying poverty and old age, Ennius died of gout. His body was apparently cremated on the *Ianiculum*; and some authorities stated that his bones were taken to his birthplace *Rudiae*. This at any rate was a common custom. But the connexion of Ennius with the sepulchre of the *Scipios* is doubtful. Thus, according to Cicero, a statue of Ennius in marble was, in Cicero's time, believed to have been set up in the *Scipios'* sepulchre because of *Africanus'* affection for him; in *Livy's* time, of three statues then to be seen in the sepulchre, one was said at that time to be a statue of Ennius; later on again, the elder *Pliny* says that *Africanus* ordered that a statue of Ennius be put in his tomb, and that Ennius' name could still be read on it; yet again, as a fourth stage in the development of what is, from beginning to end, apparently a falsehood, *Jerome*, following *Suetonius*, says that Ennius himself was cremated (*sepultus*) in *Scipio's* sepulchre. Lastly, we may mention the ascription to Ennius by *Woelfflin*, in modern times, of at least some of the old *elogia* still extant on the monuments of the *Scipios*. The existence of such a statue as the Romans described was probably an assumption without foundation. A sculptured portrait inscribed 'Q. Ennius' has been found at

Rome, but unfortunately it is headless. No portrait of Ennius has been found in the Scipios' sepulchre.

With regard to Ennius' poetic remains, I propose, with the help of notes and headings given in the text and translation, to let the fragments in the main speak for themselves, but I give here a few probabilities and known facts about his various works, though we can trace the date of hardly one of them. He produced tragedies at various times up to the year of his death, while the epic poem the *Annals*, by far his greatest single work, was apparently composed over a long period, being once or twice resumed, as time went on, after a tentative ending. His minor works were composed for special occasions or as the spirit moved him. Thus, his poem *Scipio* in praise of Africanus, victor of Hannibal in the battle of Zama, and possibly the *Satires* (of which the third book apparently alludes to *Scipio*), were written soon after the triumph celebrated by *Scipio* in 201 in honour of that last contest of the Second Punic War; and *Ambracia*, in honour of M. Fulvius, very soon after 188. A number of tragedies were probably composed before the *Annals* were begun or had gone very far, because dramatic composition would more than any poetry except comedies enable or help Ennius to live independently of literary 'patrons' so far as he could. The tragedy *Achilles* after Aristarchus, was written before the composition of Plautus' *Poenulus* in 189. The *Annals* had reached no farther than the twelfth book (which was perhaps intended to be the last) in 172, for in that book Ennius mentioned his age as being sixty-seven years; thus books thirteen to eighteen were composed between 172 and 168; Ennius intended again to finish with book fifteen, and indeed made an end there; but added three more books for a particular reason. The eighteenth was probably unfinished. Lastly, in the year of his death, 169, Ennius produced the tragedy *Thyestes*, which was his last work.

The list of Ennius' complete works comprises eighteen books of *Annals*, at least twenty tragedies, two historical Roman plays (*fabulae praetextae*), two comedies (*fabulae palliatae*?), at least four books of *Satires*, the poems *Scipio*, *Sota*, *Protrepticum* (?), *Hedyphagetica* (?), *Epicharmus*, *Euhemerus* or *Holy History*, and epigrams. There was a later grammarian, named Ennius (fl. c. 100 BC), whom it is difficult to distinguish from the poet. Two books on 'letters and syllables' and one (?) on 'metres' were generally attributed by later Romans to this grammarian. I have assumed that the first development of

shorthand writing is also to be ascribed to the grammarian. But that the doubling of consonants was begun or established by the poet Ennius (and not the grammarian) as Festus indicates, I take to be a true tradition; for in Latin inscriptions the double consonants do not appear (except in one name where the Greek is transliterated) until 189 BC, as will be seen in the fourth volume of this series.

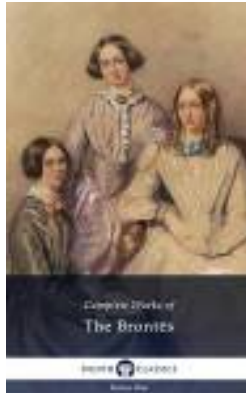
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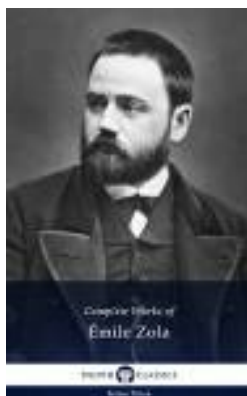
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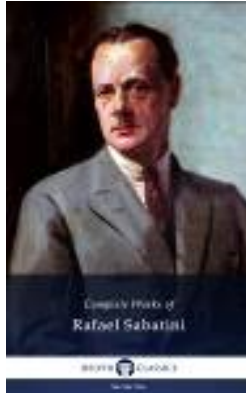
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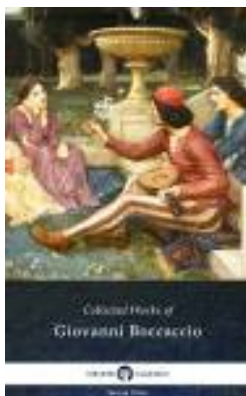
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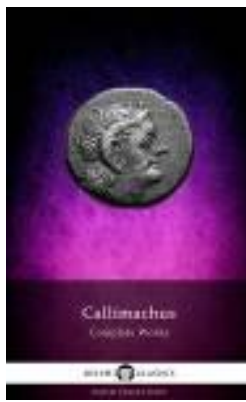
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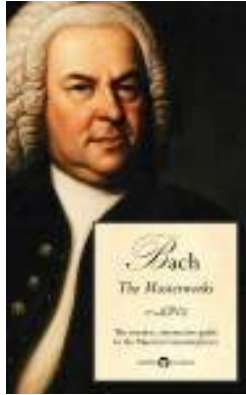


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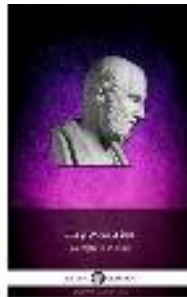
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Honoré de Balzac (English)
Horace
Horace Walpole
Hugh Walpole
Ian Fleming
Immanuel Kant
Isaac Rosenberg
Isocrates
Ivan Turgenev
Izaak Walton
J. M. Barrie
J. M. Synge
J. M. W. Turner

J. W. von Goethe (English)
Jack London
Jacques-Louis David
James Abbott McNeill Whistler
James Fenimore Cooper
James Joyce
James Russell Lowell
Jane Austen
Jean-Jacques Rousseau
Jerome K. Jerome
Johan Ludvig Runeberg
Johann Sebastian Bach
Johanna Spyri
Johannes Vermeer
John Buchan
John Bunyan
John Clare
John Constable
John Donne
John Dryden
John Galsworthy
John Galt
John Gower
John Keats
John Locke
John Milton
John Muir
John Ruskin
John Webster
John Wilmot, Earl of Rochester
Jonathan Swift
Joseph Addison
Joseph Addison
Joseph Conrad
Joseph Haydn
Josephus
Jules Verne
Julian
Julius Caesar
Juvenal
Kahlil Gibran
Karl Marx

Kate Chopin
Katherine Mansfield
Kenneth Grahame
L. Frank Baum
L. M. Montgomery
Lafcadio Hearn
Laurence Sterne
Leigh Hunt
Leo Tolstoy
Leonardo da Vinci
Lewis Carroll
Livy
Longus
Lord Byron
Lord Dunsany
Louisa May Alcott
Lucan
Lucian
Lucretius
Ludovico Ariosto
Ludwig van Beethoven
Luís de Camões
Lytton Strachey
M. E. Braddon
M. R. James
Manetho
Marcel Proust (English)
Marcus Aurelius
Margaret Oliphant
Maria Edgeworth
Marie Corelli
Mark Twain
Martial
Mary Shelley
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Matthew Arnold
Matthew Prior
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Max Brand
Maxim Gorky
Michael Drayton
Michel de Montaigne

Michelangelo
Miguel de Cervantes
Molière
Nathaniel Hawthorne
Niccolò Machiavelli
Nikolai Gogol
Nikolai Nekrasov
Nonnus
Norse Sagas
O. Henry
Oliver Goldsmith
One Thousand and One Nights
Oscar Wilde
Ouida
Ovid
Paul Cézanne
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Paul Klee
Paul Laurence Dunbar
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Percy Bysshe Shelley
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Petrarch
Petronius
Piero della Francesca
Pierre-Auguste Renoir
Piet Mondrian
Pieter Bruegel the Elder
Pindar
Piotr Illitch Tchaïkovsky
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Plautus
Pliny the Elder
Pliny the Younger
Plotinus
Plutarch
Polybius
Procopius
Propertius
Quintus Curtius Rufus
Quintus Smyrnaeus
R. Austin Freeman

R. D. Blackmore
R. M. Ballantyne
R. S. Surtees
Rabindranath Tagore
Radclyffe Hall
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Raphael
Rembrandt van Rijn
René Descartes
Richard Brinsley Sheridan
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Rumi
Rupert Brooke
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Sandro Botticelli
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Sir Issac Newton
Sir Philip Sidney

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Sir Thomas Malory
Sir Thomas More
Sir Thomas Wyatt
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Stanley J. Weyman
Statius
Stendhal
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Stephen Leacock
Strabo
Suetonius
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Terence
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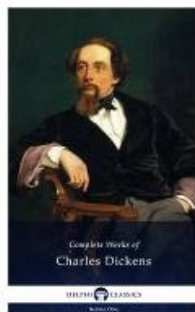
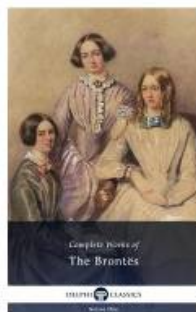
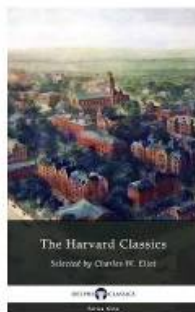
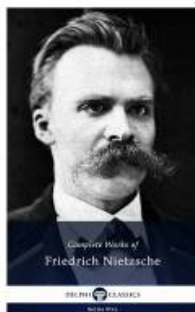
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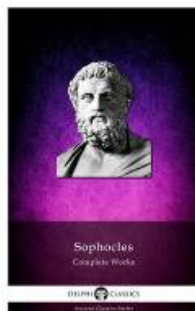
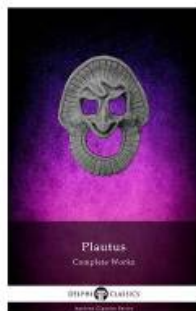
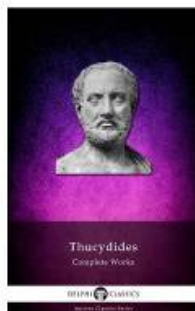
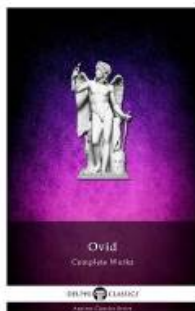
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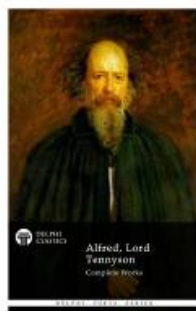
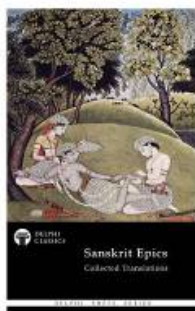
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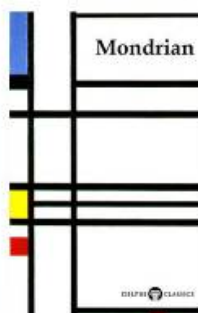
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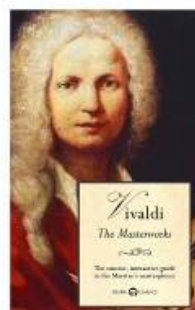
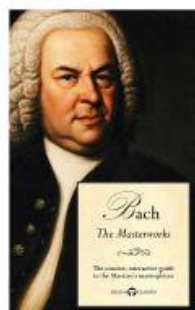
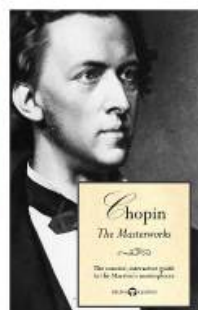
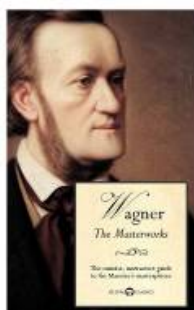
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